



# THE A. M. E. ZION QUARTERLY REVIEW







# The A. M. E. Zion Quarterly Review

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## TABLE OF CONTENTS

	Page
PICTURE—THE FINDING OF MOSES.....	118
PICTURE INTERPRETATION by Florence Turverey Reeves .....	119
CHRISTIAN INSTITUTIONS AND BELIEFS— (From the Proposed Christian Education Manual).....	120
RETHINKING OUR MISSION by Reverend C. C. Coleman.....	127
PRE-SERVICE AND IN-SERVICE TRAINING OF LEADERSHIP PERSONNEL.....	132
SERMONIC MATERIAL— THINGS MEN LIVE BY by Reverend G. Marshall.....	137
OF HISTORICAL NOTE— THE A.M.E. ZION CHURCH AND SLAVERY — Catherine Harris.....	140
By the Editor	
BIOGRAPHICAL SKETCH OF JOSEPH CHARLES PRICE.....	144
By Reverend J. W. Findley	
THE CHURCH .....	155
A VOICE FOR THE COAST by Reverend J. A. Babington-Johnson.....	159
A STATEMENT FROM THE BOARD OF BISHOPS.....	161
A NATIONAL INTERDENOMINATIONAL EVANGELISTIC CRUSADE DURING 1954 by the Fraternal Council of Churches.....	162
TECHNIQUES OF EVANGELISM by Rev. J. Dallas Jenkins.....	164
EDITORIALS .....	169
LOOKING AHEAD IN BOOKS.....	173
THE EDITOR REVIEWS THE HOUSE OF CLAY by Ruth B. Statler.....	174
IN AUDIO-VISUAL AIDS.....	176
WORLD ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES.....	179
THE PROTESTANT CHURCH CALENDAR FOR 1955.....	180

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**THE FINDING OF MOSES**

Paolo Veronese, 1528-1588, Italian  
Original: National Gallery, Washington, D. C.



## THE FINDING OF MOSES

### Interpretation

The dramatic story of Moses has been recognized by artists as having unusual pictorial possibilities, and they have painted every phase of his life. Keeping in mind that artists generally paint in terms of their own environment we see that the richly decorative style of Veronese has moved the finding of the Baby Moses by the Nile River in Egypt to the mountains north of Venice, in Italy. A lovely Italian hill town is at the left, a fine Roman bridge spans the sluggish river. The picturesque tree at the left is in autumn foliage and the one at the right is an evergreen. They are silhouetted against the very blue sky while white clouds float past. In the people and their raiment, Veronese has presented the elegant Venetian life of his own day.

On the steep banks of the river, the Princess has paused with her maidens. They are evidently out for a leisurely stroll, doing whatever catches their fancy and three of them have gone wading. One who went found a baby sleeping in a reed basket and has come back to the river bank. She has already called the Negro slave to pull the basket out of the river and then she took the baby out of it to present him to her mistress while the slave stands holding the empty reed cradle. With what joy the maiden shows off this lovely boy! Her sympathy and eagerness seem to show her confidence that her mistress will take the child. Her entire attitude is of pleading for the baby as though she were doing everything in her power to encourage her mistress to take the child.

The Princess, tall and regal, occupies the center. She wears an elegant brocaded dress with jewels at her throat and in her hair as well. One is a little surprised to find an Egyptian Princess as blond as any Scandinavian! A lady-in-waiting, very close to the Princess, entreats her mistress not to take the child. How subtly the artist shows her feeling in the matter by her gesture and a bit of facial expression! She does not approve of this at all and makes it plain to all. The Princess evidently likes the baby at once for in spite of the weighty reasons her lady-in-waiting gives against doing anything for this waif, she appears intrigued with the idea and debates its feasibility. She is just on the verge of making the baby officially her own.

At the right another companion bends over a dwarf and points to the child. Of course the dwarf is a reflection of the court of Veronese's own day but it might well be that there were dwarfs in the court of ancient Egypt too. The mother of Moses, at the left, is somberly dressed and her face is wrinkled and worn. The sister Miriam, beside the mother, appears slightly anxious too. This was a momentous decision for them and their hearts must have stood still as they waited to know whether the Princess would save the child or whether he was to be ordered killed.

In spite of the fact that the setting is a far cry from ancient Egypt, the spirit of the incident is here. Veronese has been true to the essential facts of the story.

## CHRISTIAN INSTITUTIONS AND BELIEFS

For some time the Christian Education Department of the A. M. E. Zion Church has been working on a manual of Christian Education with the aid of the Jamison Handy Company of Detroit, Michigan. One cannot know the varied details of this undertaking for time after time problems have arisen which have forced revisions. One section which has been undertaken has been that under the Chapter heading as mentioned above. The Department has had the concern of developing a statement theologically sound and reasonably simple that the ordinary member of the church could readily understand. With the permission of the Christian Education Department we print it herewith, welcoming your criticisms and comments.

### *Christian Institutions and Beliefs*

Bishops, Presiding Elders and Ministers may know this, but many of our workers in the A. M. E. Zion Church really want to understand that which is vital to adequate leadership. One can hardly lead children and youth successfully without knowing the principles on which we stand as individuals seeking the good life. The following may help you:

### *Christian Religion*

All Christian Churches are founded on certain fundamental principles which are basic to a clear understanding of the task ahead. Christian Education workers can only lead in response to their own knowledge, understanding and experience. Therefore, it is vital that a careful, clear approach be made to many important questions concerning these undergirding principles.

Most Churches believe, as does ours, in the doctrine of man's insufficiency,—his knowledge that, of his himself, life cannot be complete. Because of this knowledge of his own weakness and insufficiency, man searches for that Power which can supply these needs. In his searching for—and his finding of—God, his desires are met. It is on the success of this quest that Christian religion hinges, for Christian religion arises out of the common communion of God with man. "*Religion is that Communion with God and fellowship with mankind!*" A broader way of putting it would be: "*Religion is the sum total of beliefs, sentiments, and practices, individual and social, which have for their object a power which man recognizes as supreme on which he depends and which he can enter (or has entered) into relations.*" <sup>1</sup>

Of course, our interpretation of religion goes beyond this, in a sense, for we assert that the search is not of man alone. God, too, seeks His Children. As a result of man's seeking to relate himself to God, and God to man, the longing and desire for the assurance of God's love is quenched. This experience, for Methodists at least, brings certain *fruits of the spirit*. These are love, joy, peace, long-suffering, meekness, gentleness, faith, and temperance



The Wesleyan doctrine suggests that from this mutual searching and finding of God and man other concerns and assurances emerge. For example, "how can man be just with God?" On the positive side are these assurances: God, once found by man, speaks directly to each soul. This lends the added assurance that He is never afar off and that His Presence is always felt.

Our Church maintains that men may find God in two general ways: the first, in that which we term "crisis conversion" (where the individual is fully aware of the time and place of his change of heart), and the other, experienced by people who gradually come to know Him better (II Timothy 1:5). To both, however, comes the understanding that God will never forsake one who trusts His saving love. However, salvation depends upon the depths of faith. To all alike, too, the religious experience is a continuously growing one.

### *The Christian Church*

Prior to 1840 the term *Church* was used only in reference to the Church of England as the place where the parishioners worshipped. All other buildings used for these purposes were called *chapels*. Since then the word *Church* has not only been applied to all buildings of worship regardless of denomination or creed but has had an even wider and more meaningful definition. The Church, as we speak of it today, is any religious body, or group, with a distinct history, creed, ecclesiastical government and forms of worship. The Christian Church (the whole body of Christian believers everywhere) came into being with the gathering together of the first disciples by our Lord, Jesus Christ. They were motivated by His leadership, and later, by His Spirit. Today, this fellowship is united by that Spirit and dedicated to the purpose of making the world the Kingdom of God.

We would be limited here, naturally, in any explanation we might attempt to give of the Church but it is felt advisable to state that there are certain basic beliefs of Christians—all members of the universal Church. The first is a belief in the Trinity. Another principle involves faith. In the realm of practicing our belief, we are united in the thought that life has a meaning; that it is not only our joy to accept this thought but our responsibility to widen the fellowship of believers everywhere. The Christian likewise believes in the worth of the individual, that all are brothers before God and toward the total acceptance of that principle we are all working.

Our Church especially believes in certain standards of moral conduct, that suffering need not be occasioned by God's desire to punish. We believe, also, in temperance, a principle calling for the individual's control of his own desires and passions.

### *The Protestant Church*

In order that one may understand clearly the origin of the Protestant Church it is necessary to turn to our history books covering the Middle Ages. After the death and resurrection of Jesus Christ a school of thought arose



headed by the Apostle Paul in which missions to the Gentiles—non Jewish people—were advocated and promoted. Paul's journeys and works along with those of his aides form the foundation of these first missionary efforts. They were later expanded to include sections of the continent we now know as Spain and Portugal, France, Germany, England, Scotland, Wales and Ireland. Two great movements encouraged the spread of Christianity and the Church. The first was the acceptance of Christianity as a recognized religion by the Roman ruler as early as 313 A. D., and the subsequent growth of the Roman Empire. The second, was the decline and fall of this empire at the hands of the *Vandals*. Within the Church meanwhile, differences were presenting themselves repeatedly from the first Council of Jerusalem to the final emergence of the two distinct branches of the fellowship, the Eastern (Greek) Orthodox and the Roman Catholic Churches; the one occupying that which is known as Eastern Europe centering around Constantinople (Istanbul). The other, the Roman Catholic Church, centered at Rome.

A little more than 400 years ago a monk by the name of Martin Luther began objecting to certain practices of the Roman Catholic Church which has grown up over many years. It is safe to say that so general were these objections that once stated by an individual there were but two courses open for the Church to follow. The delay in the counter-reformation within the Church produced the reformation in which we are so vitally interested. In this movement, the worldliness, the wealth and the sexual immorality of the Church were not only questioned but strenuously objected to. Another complaint had to do with theological beliefs. Perhaps each of these can be summed up in a sentence or two. The first states that Protestants not only must have faith but must put this faith into action through good works. The second is best stated by utilizing a part of our ritual which denies the absolute necessity of a priest in either petitioning God or seeking forgiveness for sin, this without price or symbolic sacrifices: "If any man sin we have an advocate with Jesus Christ, the Righteous who is the propitiation for our sins and not for ours only but for the sins of the whole world." This last statement sums up the denial of the existence of any select group.

Protestants also believe in a religion practiced by all, clergy and lay people alike, leading to a dedicated life (to God). It denies as well the existence of any supreme temporal authority in religion or our political lives.

Out of this reformation emerged six different groups which we merely list here: The Anglicans and Episcopalians, the Lutherans, the Presbyterians and Reformed groups, the Methodists, the Congregationalists, and the Baptists and Disciples.

Protestantism involves five major principles, the recognition of Christ as the Head of the Church and in Him is vested our basic beliefs of life and death and the resurrection with life hereafter. The second principle involves the offer of God's salvation or redemption of mankind. The third has to do with the Church which we have defined above. The fourth is the institution



of the Bible as our source of life and hope, to be read each individual for himself. The fifth has to do with Christian work; benevolence, social education and action, social welfare, and stewardship.

### *Methodists*

According to John Wesley "a Methodist is one who lives according to the method laid down in the Bible. He is one who loves the Lord with all his heart, who prays without ceasing and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath and every unkind affection. He keeps all God's commandments from the least unto the greatest. He follows not the customs of the world. He cannot speak evil of his neighbor any more than he can lie. He does good unto all men, neighbors, friends and enemies. These are the principles and practices of our sect. These are the marks of true Methodists. By these alone do Methodists desire to be distinguished from other men."

It is necessary that Christian Education workers and leaders implement their understanding of purpose with the *core* fundamentals, doctrines, beliefs and policy of our common Methodism. Our Methodist heritage aids this type of interpretation through its sincerely simple yet deeply adequate philosophy. For example, Methodist theology is based on three principles, all easily understandable. The first principle is, all who wish to become God's elect must experience salvation. Those who are successful have no doubts, for within them is the personal assurance of that fact. The second is the offer of redemption through God's love for us. The third great principle is that of faith. Faith must exist in the fact of salvation as well as in the true existence of God's love for us. From these gifts, salvation and God's love for us, we recognize our obligation to God, of cultivating a pure heart and leading a good, sincere, humble life.

The Sacraments (aids to faith) of Methodism are the outgrowths of our basic beliefs. Since so great a stress is laid on forgiveness, redemption and salvation, it is logical that we must list as our first sacrament "the means of grace." Baptism, both infant and adult, is a sacrament; likewise the Lord's Supper or Holy Communion. For some time the nature and significance of matrimony has been growing closer to our ideas of a sacrament and in time may be listed as such.

Every organization such as the Church, begins its life with certain underlying missions which exist so long as the organization stands. This is true of the Methodist Church. The total mission of the Church as has been stated above, is threefold—to make man aware of God's forgiving nature, His love for all mankind, and to offer redemption through this love and secure salvation as a result. All that our Church does, grows out of this major purpose. The means of achieving this may be different in the several denominations but the end is the same. For our purpose, five areas exist to bring about this deeper



awareness of God and to provide the ways and means of securing a full Christian life and widen the fellowship of Christ by evangelizing others.

Worship is perhaps, the common experience of all our Churches, but beyond this must be pursued a program of study, fellowship, service, and evangelism. The common task of every department of the Church, from conference to local church level and from mid-week service to Church School is to interpret every phase of this program so that a constant growth in both depth of spiritual attainment and the widening of the circle will be ever evident.

### *The A. M. E. Zion Church*

Our Church was first organized in 1796 as one of several chapels following the Methodist form and tradition of the Mother congregation, John Street Methodist Church in lower New York. Unlike the other chapels connected with John Street, our Church was granted special incorporation papers which gave our trustees the sole control over any property acquired. The Mother Church, John Street, supplied the ministers who called upon our own preachers to aid them in the work of the African Chapel. Another tie with the Mother Church was the common Discipline which they held.

As we have stated above, originally the name of the new organization was merely the "African Chapel" but in 1813, when another chapel was established and named after the great Methodist Bishop Asbury, the first *African Chapel* took the name of *Zion*.

The reason for the formation of these two chapels were many so we give merely a few here.

One cause often given for the establishment of the African Chapel was the crowded condition of John Street Church. This naturally handicapped worship participation particularly in the prayer and class meeting sessions of the Church. Another had to do with the desire for more freedom in the use of our own preachers.

After twenty-two years during which the Methodist Episcopal Church guided the destiny of the African Chapel, the Negro organizations were caught up with the controversy of church control which swept the New York area of Methodism. There is little doubt that other reasons contributed to the decision of the African Methodist Episcopal group to withdraw, among them being dissatisfaction with the anti-liberal attitude of some of the Methodist elders, the unwillingness of the New York Conference to admit Negro members and the refusal to ordain Negro deacons as elders. While our church withdrew from the Mother Society along with the Stilwellites (some 5,000 white members) over the lay control of the church property and its attendant circumstances, we did not join this seceded branch. Along with the colored Wesley Church of Philadelphia and an organization in New Haven we came together to form the African Methodist Episcopal Church. Later, because another



group in Philadelphia was likewise using this name, the word *Zion* was added. Our first Discipline was drawn up and published in 1820.

The fact of this controversy over lay participation had its effect on our history as far down as 1864 when we finally decided to begin calling our Superintendents, Bishops and a little later, to elect these Bishops for life.

Out of this history came our peculiarities as a denomination. For example, ours was the first group to eliminate the words *male* and *female* from our Discipline. From the beginning we have refused to recognize any difference in race, color or creed. Another significant fact is that we granted equal lay representation in our General Conference in 1928.

The A. M. E. Zion Church maintains its belief in "One living and true God" and in the unity of this God-Head, Father, Son and the Holy Ghost. We believe that Jesus Christ is the Word of God manifested in the flesh, born of a virgin; that He was crucified, buried and arose from the dead.

We likewise believe that all things necessary unto salvation are found in the Holy Scriptures, the Old and New Testaments.

Redemption and Salvation, such as the church understands them, are dependent upon man's desire and willingness thru Jesus Christ and the Grace of God. Justification comes thru faith alone and faith should produce good works.

The denomination emphasizes its belief in the visible Church of Christ as the "congregation of faithful men" to whom the Word of God is preached and by whom the Sacraments are observed.

Where the Sacrament of the Lord's Supper is concerned the Cup is not to be denied to the lay people "for both parts of the Lord's Supper . . . ought to be administered to all Christians alike."

For many years Christian leadership has been attempting to define our platform aims and goals so as to reconcile all our undertakings to common denominators. Many individuals thoughtlessly have felt that Christian Education was and is merely a facet of Christianity. They have attempted therefore, to insist that Christian Education go hand in hand with something else, in order to make a complete program. This, of course, is not true. All activities in the church are a part of Christian Education, for no process can improve, alert, deepen or shape an individual without some semblance of the educational process. For example: the sermon is Christian Education and it itself is part of the curriculum. In order for the congregation to benefit in any way, if it is to be changed, helped, challenged, or aroused to duty or need, the message must include the very elements which go to make up Christian Education. A sermon which leaves people just where they were at 11:00 A. M., when the service began, has been a sheer waste of time.

If this is true of the sermon of a Sunday morning how much more is it



so of the prayer and class meeting. If the participants or hearers are not benefited by spiritual growth as a result of their presence the events have been meaningless. An older generation utilized the phrase "preaching for a verdict." There is no doubt that such is still true. The Church must still preach and teach for a verdict to produce the self-same results. Perhaps, and most individuals will agree to this point, the verdict may or may not come at once. It may be a gradual, a growing process, but however, not less noticeable or effective than the original expectation. Christian Education holds that this can be true and is true in numerous instances.

Christian Education workers and leaders must be aware of these facts—aware that they are not preaching or teaching a new religion, a new creed or even a radical approach, for such an assumption would seriously injure the total program of the Church. No doubt the methods are different but the essential thing, the result, is the same.

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The appointment of J. Ernest Wilkins, Chicago lawyer, as Assistant Secretary of Labor by President Eisenhower should prove gratifying to all Negro Americans. It has been this Editor's view that the Republican Party received little aid from the group in the past campaign and yet has fared very well in the fair distribution of important positions. For this we should not only feel a sense of security but note the fact that the President is *our* President whether he received our votes or not

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The Council Against Discrimination, A Chicago organization of several years standing held its annual meeting, a dinner affair at the Morrison Hotel, March 4th. More than 700 individuals paid the \$5.00 per plate asked for the meal while above \$10,000 were subscribed towards the budget of the Council. While it might appear that financial underwriting of the Council for another year was the major accomplishment of the dinner, there were other items which are of greater significance. Honored was the pastor of Quinn A. M. E. Zion Church, alderman and delegate to the United Nations Archibald Carey, son of Bishop Carey of that denomination. Speaking was the Honorable Henry Cabot Lodge, Jr., United States Ambassador to the United Nations. To this Editor these remarks of Mr. Lodge were vitally interesting: that the weakest point in American international relationship is that of our true interpretations. The Ambassador stated that it was our one vulnerable spot. A second point emphasized by Dr. Preston Bradley was the reiteration of the fact that America and the white man find themselves now the minority groups of the world.



## RETHINKING OUR MISSION

by Reverend C. C. Coleman, D. D.

Minister, State Street Church, Mobile, Alabama

All worthwhile institutions have this much in common. The founders felt that they had a good reason for bringing them into being. They were convinced that the child of their mind, heart and hands was born to fill some worthy need; to serve some good purpose. Something big and important called out to them. They erected goals. Something envisioned coming kingdoms. They felt the pull of some promised land.

Certain ideals inspired their efforts. Definite principles propelled their action. They had magnificent obsessions. In the seed they saw the towering sheltering tree; in a protest they heard fetters snap. In a fight against tremendous odds they envisioned the birth of freedom. In the establishment of crossroad trading posts they saw the emerging teeming metropolis.

Initial steps had value. The pressure of the immediate hastened birth. But they knew that birth was not enough; for birth was but a promise. Development and growth had to follow. And all founding fathers of worthwhile institutions have shown marked capacity in this regard. Hence, because of this, although their principles were vital, basic, and timeless, their goals were flying and not static.

To ignore this fact inclines eager students to make claims for the fathers which are often unreasonable and untenable. It tends to project the fathers as supreme egotists possessed of a crude and vastly distorted sense of personal importance and significance. It reveals them as thinking that their thought and action gave birth to finished products.

Hence, the only role left for those who followed in their train was, "to hold intact the things committed to their care . . . ." But this role of simply holding intact is not a truly enriching and creative one. It takes away the spirit of adventure and initiative and makes man try to move ahead by simply looking backward. Man can not then know the joy of "serving the present age" and the thrill of working for a brave new tomorrow.

However, the inspiring fact is, the fathers were humble men and entertained no grandiose ideas of themselves and their works. Our attempts to romanticize the past has brought that about. The fathers did not stake out the kind of claims for themselves which some of a later time have sought to settle on them. These inspired founders sought very largely to "serve the present age". But they tried to do it in such a fashion that unknowingly to them they put real eternity into their efforts.

Moreover, the efforts of the fathers can take on real enduring meaning only if those who follow in their wake build wisely upon the good foundations laid. The fathers had to serve well their "present age." Their children must do likewise. And real appreciation for the efforts of the fathers is not truly shown in an attempt to hold the line; to preserve, keep intact. For, when man tries to preserve his heritage he more often succeeds in embalming it. Real appreciation is shown not in trying to embalm; but in trying sincerely to build constructively upon the good foundations already laid. Herein can be found a wide channel for true advancement.

Man's challenge always has a "NOW" in it. There can be inspiration drawn from a good past; but the future depends upon what is done with the "to-days". The peoples of every "to-day" must strive to put real meaning into their time. Otherwise, there can be very little true thanks for the past, and slight ground for trusting a coming big future.

Often we hear people talk about "keeping faith with the fathers". But it usually happens that they do not take time to know and digest the true implications of their expressed desire. How are we to keep faith with the fathers? Shall we do it by simply letting the works, ideas, ideals, handed to us from them mold in our hands? Surely keeping faith must have a more creative meaning than that.

These faith-keepers are seen everywhere. They are often heard both in Church and State. They are very vocal in their praise of the fathers and they express a desire "to hold the line". But herein lies the rub. Life does not allow us to go on simply holding the line forever. We either push the line ahead, or corrosion slips it back. There can not be any real standing still.

But the desire simply to try to hold the line still abides. Signs of the working of this desire are seen all around us. It is seen in the desire and effort of many to try to make the American Dream of a democratic society a static thing. It is seen in every vain attempt to keep human relations fixed, unyielding, solid. It is often seen in the thinking and action of many in the church.

But, what is really implied in keeping faith with the fathers? What do we of The African Methodist Episcopal Zion Church mean by keeping faith with our founding fathers. Let us try to give honest attention to this matter. We must give concern to these matters:

1. We must seek to discover what the faith of the fathers was.
2. We must determine how they sought to express it.
3. We must examine our own pattern of thinking and action to determine if we are keeping what has abiding value.
4. We must have courage to break away from everything which has outlived its day and usefulness; and in line with the spirit of the fathers build up the enduring values bequeathed to us.



What was their basic concern? What was the core of their true faith? What really sent them forth to blaze new trails for themselves? The matter of basic concern was big, vital, and truly important. It was timeless. They were primarily concerned that the souls of men should at all times and places enjoy and utilize the right to come before God unhampered and unfettered by foolish limitations imposed by the distortions of men. They were determined to gain this at all hazards.

They were not concerned simply to be apart. If they could realize their big goal in company with others that would be acceptable. If that was not possible, then they would seek it apart. The togetherness or apartness were not the things of basic importance. The realization of their big and timeless goal of religious freedom was.

They had fixed convictions and purpose. But they had no fixed and unyielding method. At times they worked with others. Often they were forced to work alone. But at all times they used the method which offered the better chance to them to realize their big goal. They showed a profound sense of chasing the great and basic cause of their being at all hazards. They were convinced and convicted. And they did not allow themselves to be lured into little by-paths.

Moreover, they were willing to go all out for their dream. They captured the inspiring secret of identifying themselves with the overpowering passions of their souls. Their faith captured them and sent them on the march to give their all towards the realization of the great big goal. The desire to translate the big dream through proxy was foreign to them. The dream was big. It was theirs; and it pulled upon them to go all out for it. They were no motley mob on the prowl. They were crusaders seeking to clear the way for the emancipation of the souls of men.

Also, the faith of the fathers inclined them to "trust in God." They had a deep and true sense of humility. They learned the high art of not taking themselves too seriously. But they took God seriously. And because of this, "God used them to His great glory."

They moved and lived in a world far removed from the kind in which all too many live to-day. They were not unduly concerned with the pushing and the getting. They were more concerned with the pulling and the giving. They developed a true nobility of spirit. They felt themselves working in partnership with God.

The church was not theirs. It was God's; and Christ was the Living Head. They were too simple of spirit and too trusting to be spoiled by the selfishness and greed which bedevil so many now. They were not advanced enough to enshrine self and personal desires at the heart of things. They were just "servants of the Lord."

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Well, then, if this be a true expression of the faith of the fathers to what

extent can we keep it and make it our very own? We do well to recognize to start that this is no slight matter. This is true because distance has a way of giving birth to distortions. It is possible that since we have heard of the faith of the fathers so long we may come to think it a thing of wide use in our midst. This too is possible, we may have become so used to hearing the expression: "faith of the fathers" that it now comes to mean something altogether different from what history reveals it to be. Then too, we may trick ourselves into thinking our world and natures are so changed that the faith of the fathers has come to have no real meaning and value for us and our world.

A real difficulty faces us. However, our task is not an impossible one. We can by careful study come to realize that the fathers were not supermen; that they were not altogether of a different breed from us. Hence, because of this we would realize that there was something fleeting and passing attached to both them and their work. Much of what they were and did had just a passing value. Much was devoid of the earmarks of true eternity.

But to stop here is to stop too soon; this does not show the full picture. There was also something timeless about them, their thoughts, and actions. Our great task is to try to determine what of our heritage has abiding value so that we may attempt to build upon it and add new luster to it. Also, recognize what was of interim and passing value so as to let it slip away as matters of little concern.

However, in order to do this kind of thing we are called upon to do a large amount of rethinking concerning our entire approach. We can not with true grace take anything for granted. We must re-examine our entire claim.

Now, what claim does the African Methodist Episcopal Zion Church have to-day to justify its claim for being? Are we a church just because we were born into it? Are we simply called upon to carry on because those who went on ahead carried on? What from the past of worth have we received that is worth handing on more gloriously to the on-coming generations? These are matters of vast and basic concern. We must strive for real satisfying and honest answers.

For one thing our claim must be bigger than any RACE. Zion is a part of The Body Of Christ. And racial exclusiveness has no meaning with Him. If we would keep faith with the fathers we too must seek to hold the basic matters at all cost.

Our Zion came into being not because a small group of black men wanted a black church wherein they could be boss. Zion came into being because a group of daring souls whose faces happened to be black had faith and courage to fight for the soul's right to come before God unhampered by the senseless restrictions of men. The big thing was, and must remain, the emancipation of the spirit; not simply the creation of new channels for racial exclusiveness.



Any church which is content to be and remain strictly racial has no right to call itself Christian.

Perhaps, even now, as then, America may not be ready to accept us as full brothers in Christ. But this only intensifies our challenge. We **MUST** make it known by both words and deeds that **WE** are both willing and ready to accept **ALL** others as our full brothers in Him.

Although it is plain that we are not called upon to try to force ourselves upon others, still we must make certain at all times that we not allow our "apartness" to become a thing to glory in. We must at all times see to it that the Body of Christ is not kept asunder because of our silly and sorry pride. Just to be racial for racial sake is not big enough to have eternity in it. Our claims must rest deeper than that. It must be bigger than race, color, class, nationality.

What then must our claim rest upon? It must rest upon the timeless values bequeathed to us from the fathers. Now, as then, we must give ourselves unselfishly as servants of God to the good fight which gives inspiring promise of ushering in The Reign of God wherein men are truly brothers and God is Father.

We may be forced to fight for a long time as a purely racial segment. But let us at all times view this for what it is, a sign of men's weakness and confusion and not a sign of God's purpose.

Moreover, let us go all out as the fathers did. Let us make sure that the dream will not die aborning because we failed to do well our part. Our heritage is inspiring and glorious. If we would really keep faith, we will come to sense that we are partners working with God for the realization of His big purpose. All else will become incidental and secondary. The passing and the fleeting we would let slip by. The timeless we would keep gloriously until death.

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As America takes stock of its race question during Brotherhood Month we are constantly being made aware of the fact that there is much yet to be desired. While lynchings have dropped to zero throughout the nation the flareups of race tensions in such places as Chicago warns everyone that the job is not yet completed. In fact, we should be more deeply concerned over the *spread* of hatred and mob violence. In one weekly, note is taken of several instances when cars were stoned by mobs while the police either stood by or made it their business to leave the area quickly. Of course it is a new low when law enforcement agents become a tool of the mob, for when this happens there is but a short step to anarchy, the lawless state of government. One must conclude that in these cases citizens must find the courage to clean house from top to bottom, from the mayor to the offending patrolman. To neglect cancers such as this in our living is to court universal disaster.

## ***Pre-Service and In-Service Training of Leadership Personnel***

The Protestant Church is in urgent need of leadership, both ministerial and lay, if it is to continue at a reasonable rate of advancement as we enter these opening years of the second half of the century. Every responsible member of the church is keenly aware of this growing and critical situation but in so many instances the action to amend the state of affairs begins and ends with a mere review of circumstances. The fact that this *do nothing* attitude exists in so many places encourages the belief that the true seriousness of conditions is yet to be recognized by many who evince concern along these lines.

Traditionally, the Protestant Church came into existence with many weaknesses. Its stress on personal election and interpretation not only has allowed for the creation of problems but an over-all lessening of effective action brought about by tendencies to lose sight of the ultimate in pressing for *corners* of beliefs. The volunteer nature of so many needed services has likewise imposed on its clergy impossible tasks which have served as brakes to the basic evangelistic momentum. The decades of the past have brought about a temporary postponement of the recognition of stark reality but the growing enlightened approach to our Christian witness appears to have slowed the revelation of additional means while the existent ones bring lower and lower returns.

The Methodist Church in America was a part of the Great Revival which brought into existence late in the Eighteenth Century our own denomination. That impetus, along with the convictions of the Church on Slavery, gave the strength and growth of the Nineteenth Century, and before its close, the keen enthusiasm in education contributed ample rewards. Meanwhile, the Sunday School movement not only added a vital evangelistic emphasis but gave its quota of devout lay leaders.

It is difficult to say when the lay leadership supply began to lag behind the need. Perhaps the Sunday School movement's steady growth hastened this process. One can be sure that new techniques, the introduction of music, the uniform, the group graded and then the closely graded series made it imperative to enlist more and more workers. It appears to this writer that at the same time fewer and fewer people were interested in giving time to this labor of love. The spirit has progressed to the point that even Church people appear to be growing too sympathetic with those who have the most to offer in this realm, even though the population is experiencing more and more personally controlled time, the seven and eight hour day and the long weekend. Even those individuals who are engaged in the more humdrum (if we can call them that) tasks of farm and home have entered this growing group of short hour workers far more than is realized.

With all this we can hear complaints, when Sunday School service is asked, "bus man's holidays for public school teachers and mothers" or the



jealous guarding of this new free time element as a purely personal right. We would rather look upon Protestant Volunteer service as a must—one that allows for the production of better lives on the assembly line of education, if you would call it that, or the enriching of family life beyond our recognized narrow bounds. Surely, something should claim our attention beyond a common line of duty. No one longer argues the point that whatever delinquency there is which causes mere children to rebel at authority and sever all connections with the family, and eventually abandon all moral restraints is detrimental to society. No one can claim disinterest in school systems which send boys and girls out into the world unable to read the very diplomas it issues as was told in a recent Chicago newspaper by a mother, lending a broader scope to a magazine article on that theme. Perhaps the day is not too distant when the rearing of children will be considered a state affair. Perhaps the matter of progressive education has gone too far and public school teachers should become interested in more than the monthly salary check. Perhaps fathers and mothers should become more interested and more vitally concerned in the meaningful items of life beyond food, clothing and shelter for their children, and their own nights out.

One can hardly approach any situation without touching upon our major fears and our desires. The almost frantic diligence of many of us to uncover subversive influences as dangers to our well being seem greater threats than the elements for which we are searching. We say they are dangerous simply because they have not only misplaced emphasis but have caused too many Americans, Christians to overlook their responsibility for the eliminations of casual reasons. Of vital and urgent attention should be our class hatreds, growing by leaps and bounds as experience and education advance, this in spite of our apparent feeble efforts at racial understanding. Basically responsible has been the stubbornness or ignorance of parents, the gradual decline of aggressive church leadership and the oftentimes spinelessness of our so called education.

“What can be done about this matter of Protestant leadership in our own church”? you ask. A great bit of truth was uttered several years ago by the late Bishop Paris A. Wallace of Brooklyn, New York, who stated before a congregation “You must always remember that all of our ministers and leaders come out from among you. You make them. That which they are, in a sense, you are.” If Zion Churches all over America would only understand this, two things could conceivably happen:—a greater sympathy for the work of the ministry and a determination to lead young people to answer the call for full time Christian service. Every Bishop of our church is not only aware of this need, but is deeply concerned about it. It would be well that every minister of every church search the ranks of his youth organizations, and as Bishop Raymond Jones has put it, lay his hands on promising young people that the ranks might be filled. The call should be heard in every district and annual conference. It should be voiced by every presiding elder in every quarterly conference.

Over the years there has come a constant reminder to our leadership that the task before us cannot be done by the ministry alone. Significantly, the church, our church, was not only lay inspired but is the result of aggressive lay action. If there were no other reasons our lay people should have a vital concern for our purpose and mission as a denomination.

Efforts should be made to make each organization, every church, one of concrete Christian action. Thru this, lay people would be encouraged to utilize their talents in the active promotion of the Kingdom of God. They should be stimulated to believe the all-inclusive nature of the Christian life—the full recognition of the inter-relationship of life and the intro-relationship of individual existence—the understanding that peace, happiness and contentment—or the abundant living—all—so depend upon inter-community cooperation and total individual dedication that these elements cannot be achieved as separate individualized goals.

We have been attempting to say that the minister's aim cannot be realized without full recognition of the dependence his goal has on every other avenue of life. The economic status of his people, their leisure time activities, their educational opportunities and attainments, their health, should be his vital concerns. He, therefore must lean heavily on the indirect and direct aid of everyone having to do with each individual's life. Likewise, the school teacher we have mentioned above. Simple mastery of subject material is far from sufficient for human need. The results of the acquisition of knowledge is the important thing not merely knowledge itself. And the minister and teacher alike, as well as every other member of the community, succeeds or fails as he recognizes this fact. The underlying purpose and aim of the physician, the dentist's ethics, the honesty of the merchant—all—have a vital inter-relationship on the increments we desire.

Some years ago the Baltimore and Ohio Railroad undertook "chicken raising" projects for the young people along their lines. At first glance one wonders why a corporation such as this would be interested in something so commonplace. But no doubt its officials saw the close connection between economics of chickens and stable populations. Most real estate dealers know we are keenly aware of the desire for adequate schools for our children, churches for spiritual balance in the community (even though we may never attend them), fire protection for our investments and low taxes for economy. Of course there are others, transportation and communication, health services, but the first named are ultra-important.

Before it is too late our Protestant Churches must see the danger signals ahead. If the rate of growth has been lessened there just have to be reasons. To become concerned over proselyting or defections is to be commended but there are steps to be taken beyond this concern. Awareness of instances of disinterest should naturally alarm us but the firm conviction that all about us



there is the vast confusion of spiritual searching should bring us to aggressive positive action.

To fill new needs and more clearly define old ones, demands a widening church responsibility. It cannot await the arrival of some impetus yet in the making, but those who are convinced of the reasonableness of our Christian philosophy must set it into action. More than ever before the Kingdom of God is within us and depends upon our acceptance of the challenges.

### *SUGGESTED ACTION*

#### *Ministerial Recruitment*

1. Establishment of Conference Scholarships in all schools and colleges (with just consideration of church related schools within the conference borders).
2. A plan of recruitment in every annual conference, designed to uncover in the local church potential leadership to be trained in college and seminary.
3. Enlistment of every youth council and organization in the church to this end. It is proposed that at least one session of our organizations be devoted to Christian vocations.
4. Creation of a Central Board of Advisement in the Annual Conference to supervise, direct and advise as well as inquire into the progress of students holding conference scholarships.
5. Denominational cooperation in the designation of student churches.
6. Engagement of apprentice ministry in churches.
7. Encouragement of the employment of girls as Directors of Religious Education in our larger centers.

#### *Lay Recruitment*

1. Committees within the local organization to search for available leadership in membership.
2. Committees to enlist available leadership of community.
3. A revitalized program in our own schools and colleges to provide for training of students for children's workers, youth leaders or adult leaders in home churches.
4. Full use of leadership schools in pre-service training of prospective workers, young people and adults.
5. Pre-teenagers as aids in nursery work.
6. The teacher training class of the church Sunday School.
7. Observation Method.

8. Sub-district, District or Annual Youth Conferences and General Conventions as *discovery* points.
9. Summer Camps and Conferences, Vacation Bible Schools, Youth Coaching Conferences as *discovery* points and pre-service training.
10. The Councils, children's workers, youth and adult.
11. Parent-Teacher groups of the Church School.
12. Church Leadership Education Schools.
13. Community.
14. Boy and Girl Scout Training Programs, the Four H Clubs.
15. Apprenticeships.

### *Inservice Training*

Many of the above suggestions can be inservice training points as well. Among them (from the lay leadership preservice training group) would be:

Numbers: 4, 6, 7, 8 (The General Convention), 9, 12, 14, 15, 19.

Other suggestions are:

1. Field Service Programs or Church Related Schools, Colleges and Seminaries.
  2. Workers Conferences.
  3. Superintendents' and Teachers' Weekend Conferences
  4. The Use of Library.
  5. Workshops.
  6. Laboratory Schools.
  7. Supervision.
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The passing of the Reverend W. H. Howard of Salisbury, North Carolina, has also come to the attention of the A. M. E. Zion Quarterly Review. Reverend Howard was one of the rare souls whose interest in Livingstone College followed him throughout his life. Practically every student of the College will recall him as being present at every event there for almost a half century. Deeply religious, his influence was something to note. We sincerely regret his going home.



## THINGS MEN LIVE BY

By Reverend G. Marshall

Livingstone College, Salisbury, N. C.

Text: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4.

JESUS, previous to this occasion, had had an experience which marked the beginning of His ministry. He was endowed with great power. This experience gave Him to know with overwhelming certainty that His God-ordained ministry had begun. He must go out into silence and solitude to face the alternatives which lay before Him. He must know exactly what God's will for Him involved. His soul became a battleground of ultimate antagonisms between which He must choose.

Notice the temptation: "Command these stones be made bread." There are many factors that enhanced this temptation. Jesus was hungry, so why not use His God-given power for selfish ends.

Man's needs were also a factor. It was suggested to Him that the world's greatest need is a new social and economic order. Who knew better than Jesus the need for these things. He had seen how the Roman taxes ground the face of the poor, and man's struggle for a livelihood. All Jesus would have to do to bring about this new social and economic order is to dedicate His God-given power to that end, and the world would soon be at His feet. The Master realized that economic righteousness and social justice are good, but these are not the highest good. Therefore, He said, "Man shall not live by bread alone."

Jesus' decision here gives us to know how well He knew that bread alone would never satisfy the hunger pains of the soul. Jesus knew that livelihood is not life, and mere wealth is not well-being. The satisfaction of material wants is the means, but not the ends of human endeavor. The wealth of nations, like the happiness of individuals, has its source deeper than in the accumulation of riches or the expansion of commerce. The true values of the goods of life are determined by the sense of life as a whole, and by their relation to the higher and distinctively human ends of existence.

It is a silly evangelism that treats man as if he were a soul without a body, but it is as equally unwise to treat him as if he were a body without a soul. Yes! man lives by bread, but not by bread alone.

WHAT ARE THE THINGS THAT MAN LIVES BY? Jesus said, "By every word that proceedeth out of the mouth of God." When Jesus says

that men shall live by God's word, He means by, "Life" far more than the little span of years, with their eating and drinking and pleasures and gain getting. To live by the word of God is to share the eternal life of God.

In order to share the life of God, man must have a true conception of life. He must have a different standard of values from that of the bread standard. His standard of values must be whatever elevates and perfects his life, not what he gets, not what he accumulates, not what feeds only one part of his nature, but what makes him great and good, strong and assimilates him to God. He values everything that comes from the mouth of God, and lives by it.—That is all that God gives, not merely to the body, but to the soul. Man lives by bread, but not by bread alone.

(1) MAN LIVES BY THE TRUTH. What is the truth? Christ is the truth. Without him the wisest heathen groped in darkness, and knew nothing rightly about God. Before He came even the Jews saw through a glass darkly, and discerned nothing distinctly under the types, figures, and ceremonies of the law.

Christ is the truth for He recovers man from his godless error. Men are estranged from God in their thinkings, alienated from the life of God by reason of ignorance. Jesus answered our needs. He said, "He that hath seen me hath seen the father." Scientific truth puts us into intelligent relation with the world of established scientific fact. Historic truth puts us into intelligent relation with the facts that have determined the growth of particular types of government and civilization. Sociological truth puts us into intelligent relation with the facts that have molded the social life of mankind. So Jesus Christ puts us into intelligent relation with all the vital facts of God's being and nature of government. The truth is one of man's great needs, and without it life cannot be complete. Man lives by bread, but not by bread alone.

(2) MAN LIVES BY LOVE. What is love? Love is the losing of one's self in the interest of other. Man's life is set amid a vast web of relationships in an even more closely integrated world, and that web of relationships, in some way or the other, affects the life of all mankind. Only love can complete human relationships. What is neighborliness if there is no love between neighbors. England, France, Germany and all of the other nations, including America, are but vast neighborhoods, but they manifest little of the love that would produce as its fruit mutual co-operation, justice, peace and security. Married life would soon go to shipwreck if it is not completed by a spirit that burns steadier than the romantic passion which brings people together. Parenthood is one of the precious relationships of life. Yet there is bound to be a gulf between the generations in the same family circle if it is not bridged by love. We must manifest that love in the realm of international affairs if the family spirit is to spread over the world. Life is incomplete without love. Man lives by bread, but not by bread alone.



MAN LIVES BY FAITH. What is faith? Faith is that quality of life that makes the invisible become real, and the future becomes present. Faith is like the facets of a jewel, it has many angles. You may look at it as a trust, you may look at it as a belief or you may look at it as an adventure. I would like to look at faith as an adventure.

Without faith man is imprisoned within the walls of the present, unable to see into the future. A young man planning to be married said to his pastor, "After all marriage is a leap into the dark." His pastor said, "Yes, but it can be a leap into the light." Faith turns on the light which changes life from a gamble in the dark to an adventure into the light.

Only faith as an adventure explains the life service of men like Martin Luther, John Wesley and Albert Schweitzer. They were sustained by great faith. Only faith as an adventure explains the life-service of Jesus who was determined to heal and build every broken and incomplete life upon which he could lay hold. Life without the inspirations of the future is incomplete. Yes, man lives by bread but not by bread alone.

You have seen that man lives by such spiritual things like truth, through which man realizes the will of God, by faith, through which man realizes his greatest possibilities and by love, through which the two most distant objects in the whole circle of the universe are brought together, God dwelling in an unapproachable light, and man wallowing in guilt, worldliness and transgression. Without these things man has no instrument with which to work, nothing to call him to action, and nothing to bridge the gulf between him and his God. Out of these things springs the true joy of living. It is only when we realize the indispensableness of these things in the life of man that we see life in the right perspective.

We can see these things more clearly in Jesus Christ. Was not His life like an exquisite picture? Did He not bring to men the final truth about God and themselves? Was not His life an expression of love, especially in its last glory of Calvary? It is the most sublime thing in the world. Yes, in Him we see the most radiant faith, the highest truth and the most glowing love.

Man does not live by bread alone. He cannot. You cannot, I cannot, for every day we are living on other food.

May God be praised for the beauty of truth, for faith, for every good life and noble deed. And for human love that plays over life's cruelty and redeems its brutality. But most of all, God be praised for the beauty of truth, faith and love as revealed in Jesus Christ, for it is through these things that man **lives—and lives eternally.**

## THE A. M. E. ZION CHURCH AND SLAVERY

In the history of any organization or denomination it is interesting to note the position of its leaders and its legislative bodies on the matter of major issues or controversies. In the account of the History of the A. M. E. Zion Church we have already noted the position of the Mother Church where slavery was concerned. The new Chapel (African) not only stated its stand early on this matter but reaffirmed this belief from time to time. While one could go back over the record and recount these statements it does seem significant to a student of the period that every one of the great anti-slavery leaders of the race at one time belonged to the A. M. E. Zion Church. Among these were Frederick Douglass who not only belonged to the New Bedford Church but was licensed to preach from that organization. Later, while living in Rochester, New York, he became a member of Memorial Church. In Syracuse, New York, Jermain Loguen, later a Bishop of the Church, fostered the anti-slavery movement there. In Auburn, Harriet Tubman, who later willed her property to the denomination, held sway while in Rochester, as well, Thomas James lived and worked for a time. Over in Jamestown, New York, another stalwart leader, Mrs. Catherine Harris carried on the work of the Underground Railroad.

The following account was carried by the Jamestown (N. Y.) Sun on Sunday, September 3, 1950:

Strong-willed Catherine Harris, who never, never would tell a lie—and had a sparing touch with the truth if need be—has ceased to be these 43 years. But her vitality is part and parcel of today's living, breathing Jamestown.

Her celebrated "boxed slave" is no more. But in spite of the fact that the packaged fugitive from the pre-Civil War South was delivered elsewhere his grandson was drawn back into the orbit of high events.

(The grandson, in fact, is barber Manley Jefferson, of 56 West Tenth Street.)

And though the original homestead that once was among the hottest underground railroad stations in the country no longer sits at 12 West Seventh Street, the house that stands there now is an extension of the amazing old lady's spirit. Her great-grandson built it.

Today, a marker, dedicated in 1936, tells passing motorists briefly of the site of the underground railroad. It tells of Catherine Harris' heroic work for the fugitives.

It says nothing about the fact that this was one of the few Negro-operated undergrounds in America; nor of that "extra cellar"; nor of the strange moral position forced upon a woman who felt herself obliged to



evade and confuse the agents of the fugitive slave law, and at the same time never lie to a human soul.

In the case of the "boxed slave", as Mrs. Edith Entzminger, of 32 West 18th Street recalls hearing it told, it worked this way:

The pursuers were hot on the trail of Manley Jefferson's grandfather. As he made the lap between stations—from Sugar Grove to Jamestown—the agents came down with a powerful conviction that the fugitive was being harbored in the Harris homestead.

They banged on the door and when "Aunt Catherine" Harris answered it, they demanded stormily:

"Is that runaway here? Don't give us any lies. Where is he?"

Mrs. Harris met their bluster with a level gaze and a thin smile. "I don't plan to lie," she said. "I don't have to. He WAS here!"

"So you shipped him out, did you?"

Mrs. Harris let a histrionic glint of triumph in her eye speak for itself. The men went away fuming, cutting the discussion short in the hope of catching up with the fugitive before he reached Dunkirk and the underground's "ferry" across Lake Erie to Canada, where there was no fugitive slave act.

It so happens that they were men of too few words. Or they were dense in their tense sense. If they had been able to make Mrs. Harris put a fine point out of it, it would have come out that the fugitive not only WAS on the premises, but hadn't even left.

It was after that that the people in the "homestead" at 12 West Seventh Street decided to put the fugitive up like a crate of loose castings and deliver him coffin-wise to the country across the border.

Breathing holes were bored sparingly in the box, it was loaded in a wagon—and although the countryside was being scoured by the pursuers the crate safely reached Dunkirk and the journey's end was freedom.

Mrs. Entzminger, who recalls this episode as one of the choice memories of the Harris Clan, is a half-sister of Richard Whitfield, who built the present house on the site of the old homestead.

Whitfield, who visited Jamestown a few weeks back, put up the present two-story house about 40 years ago. The original building consisted of an "upright" facing the street, two stories in height, and an "el" which ran three stories and contained the attic which served as main dormitory for the fugitives. It was built in 1836 and at the time it was torn down its entrance was several feet below street level. It was a

strong clap-board structure which had consistently been kept in paint and was considerably larger than its replacement.

As an old, old lady (she died in 1907 at the age of 98), Mrs. Harris was unable to look back on herself as a woman of guile or high dramatic doings. She seems to have thought of herself as a person whose chief aim to remembrance was built on devotion and sheer hard work.

Her outstanding memory was of the occasion in the early '50's when she had 17 slaves in the house at one time and cooked and "did" for all of them until it was safe for them to go.

In her late years she presented something of the aspect of a down-to-earth Harriet Beecher Stowe, with something of Grandma Whiteoaks thrown in for good measure.

Her will power reflected itself powerfully in her face, but it was not the irascible kind that seeks domination for its own sake. The depth of her resolution was suggested oddly in the story of her death as told by Mrs. Entzminger.

Mrs. Mary Hall, the youngest daughter of Mrs. Harris, began to fail as she neared the age of 77. Mrs. Harris was then pushing the age of 98.

The mother had retained her keenness of mind and spirit, but she was exhausted under the weight of nearly a hundred years—many of them heavy years indeed. She hardly made it a secret that she was ready to "let go."

"But it seemed as if she couldn't," Mrs. Entzminger recalled. "She felt that she had to live to take care of her daughter, even though the daughter was 20 years younger than she was.

"Finally the day came when Mrs. Hall died. The news was kept from Mrs. Harris, but somehow she sensed what had happened. I guess that was the release she'd been waiting for, for she felt she was free to go now, and she did.

"She died two days after."

Born in Titusville, Pa., in 1809, she married John Harris of Erie, and in 1831 became one of the pioneers of Jamestown. She was far better known in the early community as a natural doctor, nurse, midwife, and "all-around woman" than as the presiding genius of a station on the underground railroad. In this her motives had been entirely humane, for she never had any personal connection with slavery.

Editor's Note: This has made Catherine Harris exceptional in the annals of Zion's active anti-slavery group for all the others had experienced slavery.



Today, a living community honors her labors by its very existence. It was about seventy-five years ago that the A. M. E. Zion Church came into being in her homestead. The church grew, the meetings moved elsewhere. But the tie that bound—still binds. For in the house at 12 West Seventh Street, on the very site of the old underground railroad station, lives the pastor of the Zion Church, and before him the erstwhile pastor lived there too. The building today is the church's regular parsonage.

The present pastor is the Reverend William T. Henderson, who came to the house with his wife, Flora, and two children, from Ansonia, Conn., about a year ago.

Before him, the Reverend Thomas Taylor lived there. Before him, without filling in all the details, Richard Whitfield lived there, and before him and his mother, Mrs. Harris was.

And, from the large thumbprints her capable hands left on the community—still is. Those tenses again.

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And while we praise youth in sections of America for their fight for justice and Christian understanding we must well be aware of the spawning grounds of a generation of vipers. In these days when to merely whisper is heard around the world young America with everything to lose, cannot follow paths of hate which can well lead to oblivion. We admit the responsibility of the older generation for a great many of the ills from which our civilization is suffering, but we charge that there has not been a total abandonment of standards and the sum total of human progress. If these are lost more than the older group must be held accountable. Pronouncements of youth in town and country, in South and North, cannot be idle prattlings of an infantile society but rather the results of serious minded individuals. Leadership must see to this or from the mouths of babes can come the statements which convict our nation before the eyes of the world.

## **BIOGRAPHICAL SKETCH OF JOSEPH CHARLES PRICE**

Founder and President of Livingstone College, Salisbury, N. C.

By Rev. J. W. Findley

Director of the Public Relations Bureau A. M. E. Zion Church

Livingstone College, Salisbury, N. C., stands today as one of the finest examples of self-help in the field of higher education because one of the greatest men in the history of America, Joseph Charles Price, reached maturity at the time when the A. M. E. Zion Church needed his particular genius to establish a school for Negro students.

In the years following the war between the states the "fever" of college founding struck the A. M. E. Zion Church as it did the whole of the Negro people. Self-help institutions of higher learning were created in the only organization, up to the 1880's and 1890's, that Negroes had been able to construct—the church denominations.

One of the Negroes first missionary movements was to establish schools to foster leadership in the ministry and the teaching profession. Of these schools, few have lasted over the years and Livingstone College, originally Zion Wesley Institute, is the only purely Negro owned and controlled college of national standing that survived the era of feverish college building.

The secret of the college's survival is two-fold, unswerving support by the A. M. E. Zion Church and what has come to be known as "the Price tradition," a concept of education as service, handed down by the founder, whose birthday centennial was observed on Wednesday, February tenth.

Joseph Charles Price was born in Elizabeth City, N. C., when David Livingstone, so admired by Dr. Price that he named the college for him, was on his third African expedition. His mother, whom he greatly resembled in features and disposition, was a free-born woman; his father, a slave, early separated from her. His step-father, whose surname he took, was his staunch friend.

When Price was nine years old his mother took him to Elizabeth City, N. C., which, as territory taken within Federal lines was free and permitted Negroes to enter school. Here he not only had his first taste of elementary education but also his first experiences within the Christian church.

By now, the story of his first Sunday School experience is well known. However, it bears repeating, for in later years Dr. Price was quick to say, "I owe all I am in service to my fellowmen to the Sunday School." Shortly after taking up residence in New Bern, N. C., one beautiful Sunday morning young Price, barefooted and unprepared for church or Sunday School found



himself standing in front of St. Peter's A. M. E. Zion Church, where he was enthralled with the music pouring into the street.

The superintendent of the Sunday School, overlooking the boy's poor dress, invited him in. And young Price gladly entered into church school life. The church, to him, was a thing of beauty and offered the opportunity to participate in the singing, Bible study and prayer that were to mean so much to him throughout his life.

The boy learned easily, but he studied hard. His superintendent later recalled, "In early youth he sought to be master of his sphere. The same feeling followed him through life. He recited with more facility, sang louder and clearer, with purer expression and demeaned himself better than his classmates. The boy who is an example of his mates in all the nobler things and his initiative, will usually be an example for his associates when he attains manhood. The man is the reflection of the boy but in a larger degree."

Price was as promising in the day school as in Sunday School. He impressed his personality upon everything he touched. Teacher and student alike loved him for his generous impulses, the promptings of a sincere heart, and his proneness to lead despite every disadvantage.

Price was no genius in the sense that he could do wonders without labor. He was a hard-plodding student who, although he could master almost anything he set his attention upon, elected to master only those things that came into his line.

In his extensive biography of this great leader, Bishop William J. Walls of the A. M. E. Zion Church explains, "This is one of the valued principles of his life. He did not believe in spreading talent out over many things to no purpose but believed in an education within the range of one's own adaptability and needs . . . he moved in defined channels and was always ready to strike a practical blow and to suit the purpose to the occasion . . . he trained himself to think upon essentials and to be ready for the resultant action. This is the secret of great living . . . Definite and concrete works that bless mankind are done by those who discover their line and the needed cause and then concentrate their all upon it."

This concentration within a specific field later marked his work at Livingstone. In the need of the church and in the need of race schools, Price recognized the opportunity to work toward his dream of higher education for his race. This desire to do special work for his people was fulfilled within his native state of North Carolina.

Neither his success in school, and he won many honors in sports as well as in his studies, nor the praise lavished upon him spoiled him or caused him to become conceited. He was always deeply sensible of the responsibility which success imposes.

In the debates of his student days, the magnetic voice which years afterwards so swayed the most cultured audiences, captivated both associates and rivals. He talked to a purpose. His convictions were strong and positive.

A fellow student at Shaw University at Raleigh, N. C., once commented, "He impressed every student there most favorably the moment he entered the University. He had bright, large piercing eyes, an elastic step, and a love for music; he took kindly to athletics and prided himself upon his fleetness of foot and ability as a baseball and football player. He enjoyed a joke and relished it as much when it was at his own expense as he did when it was at the expense of a fellow. He was apt in the study of English and made excellent use of it."

So the picture of the man emerges. The boy who, as Bishop Walls expressed it, "Possessed nearly all the common traits to boyhood, lacking always the malicious in his mischievousness," the boy who grew quickly but did not outgrow his thoughts, became the man respected and beloved by all who knew him.

It was at the university at Raleigh that Price was converted. Up until that time he had considered law as the profession meant for him. His deep religious experience changed his whole ambition and he felt a call to the ministry. He turned down an offer of a government job in Washington, D. C., was received into the A. M. E. Zion Church in New Bern, N. C., the city of his birth, by Rev. John A. Tyler and resolved to take a full classical and theological course in preparing for the ministry.

To that end, he entered Lincoln University in 1875, was valedictorian of the class of 1879 and, having taken up studies of the junior theological year while still a senior, was graduated from the theological department in 1881. Before graduation, however, he had been ordained an elder in the A. M. E. Zion Church and, as a delegate attended the General Conference of his Church in Montgomery, Ala., in 1880.

Price's rapid rise in the Church was largely due to the forward thinking of Rev. Tyler, who received him into the church, and to Bishop James Walker Hood, first A. M. E. Zion bishop to the south and organizer of St. Peter's church at New Bern.

In his "One Hundred Years of the African Methodist Episcopal Zion Church," printed in 1895, Bishop Hood devotes a long chapter to "J. C. Price, D. D., president of Livingstone College." Saying that Dr. Price's denominational career commenced with his appearance at the General Conference in 1880, where his voice was heard in debate upon all important subjects disposed of by that assembly, Bishop Hood wrote, "And yet the institution upon which he has so completely fixed his impress, and for which he has labored so hard and faithfully, received but little attention from him at that time. We do not remember that he took any prominent part in securing its adoption by the



General Conference as a connectional institution. It was then known as the Zion Wesley Institute, projected by the North Carolina Conference and incorporated by the Legislature of North Carolina. It was simply on paper, however, like many other projects.

"The Church at Concord, N. C., had donated seven acres of land to secure its erection at that place; but nothing had been done in the way of erecting buildings. It, however, had been decided to open a school at that place the following winter. Rev. C. R. Harris had been elected principal.

"It was in 1891 that Dr. Price began to be known in all the world, first by his speeches in North Carolina during the prohibition campaign in that state . . . during the same year he was sent as a delegate to the great ecumenical conference which assembled in City Road Chapel, London, England. It was there that, in a five minute speech, he secured the attention of the world, for which he was called 'the world's orator'."

Bishop Hood who had chosen Dr. Price to be delegate to the Conference in London asked that he stay on in England and use his oratorical powers to raise at least one thousand dollars for Zion Wesley Institute. This Dr. Price agreed to do. When news of the success of his finance drive reached the United States, the white people of Salisbury, N. C., offered one thousand dollars if the institute would be located in that city. The offer was accepted and the present location was purchased with money raised by Dr. Price which amounted to ten thousand dollars, added to the one thousand dollars subscribed by the white people of Salisbury.

Upon Dr. Price's return in the fall of 1882 and his election as the Institute's president, the state legislature on his request changed the title from Zion Wesley Institute to Livingstone College.

"During the first six years of Price's management of the institution associated with Bishop Harris, it possessed a religious power beyond any institution that we have ever known," commented Bishop Hood in his centennial history of A. M. E. Zion Church.

According to Bishop Hood, "Dr. Price was not only an educator; he was deeply infatuated with a desire for the elevation of his race, and the school was to him simply a means to that end. His lectures, his essays, his sermons, and his intercourse were all charged with the same holy mission."

Bishop Walls adds, "The building of a college was to him both a laboratory to prove the capacity of the race to practice higher education as the Negro had proven his capacity to acquire it, and at the same time it was an illustration to the Negro of his responsibility to help do the job of his own elevation.

No one, according to Bishop Walls, ever heard Dr. Price say a word about being founder of Livingstone College. He made no claims but did his

work cheerfully, creating a service to his people and influencing their lives throughout the nation and abroad."

Without doubt, Bishop Hood was the projector of Livingstone College. At that time he was Bishop of Virginia, North Carolina and South Carolina and the move to establish a college was made by him and his associates in the district. It was he who discovered Price and he who selected Bishop Harris as the first principal. Because of his efforts and interest he is considered one of Livingstone's co-founders.

"Price was a Christian realist. He did not argue the need of education for civilization and Christian religion. He took this for granted . . . a fact of social heritage. He started from here to apply it to his people's situation . . . and announced as his slogan for education, "The heart, head, and hand," the slogan that became his platform for race preparedness for successful living."

Dr. Price and his associates tried, at Livingstone, to bridge the gap between those schools which put great emphasis on the classics and those schools devoted to industrial training.

Convinced that all forms of education should be motivated from the ideals of Jesus Christ under the order and regulation of the church, Dr. Price insisted, "Christian Education is the most indispensable element in the progress of civilization of the world. The church must be abreast if not in advance of the times. It occurs to me that this imperative feature of the work of the church is second only to personal consecration."

Dr. Price has often been quoted as saying, "When girded and enlightened with the torch of intelligence in one hand and that of Christianity in the other, neither the magnitude of the work nor the perils that may attend it will deter the American Negro. It matters not how dark the night, I believe in the coming of the morning."

This faith in "the coming of the morning", the dawning of God's new day, was and still is an inspiration to the students at Livingstone College, whose goal is "Freedom from Bondage of Ignorance," a goal that Dr. Price set for the free world.

Envisioned in that great new day was the evangelization of Africa, whose salvation Dr. Price believed lay in the hands of the American Negro. He was convinced that the Negro's purpose in America could best be fulfilled by making the uplift and evangelization of Africa his choice. Commenting on this great purpose, Dr. Price said, "Nationalities may extend their territorial possessions in Africa through wars and commerce, the trader in human flesh may visit her to increase his ill-gotten gain; and the explorer may tread the tangled maze of her unknown interior that he may enlarge geographic knowledge and pave the way for civilization. But it remains with us to save the immortal souls of her people through the peaceful agencies of edu-



cation, the Word, and the Christian ministry made effectual by the Holy Ghost."

Through the years native Africans have come to Livingstone College to prepare for Christian work in their own land and many of its American graduates have been sent to Africa as missionaries.

One of the most distinguished of the African students was James E. Kwegyir Aggrey, known throughout America and Europe as well as in his native Gold Coast, where he served in the senate. Aggrey, who taught at Livingstone College for twelve years, took his master's degree at Columbia University and was doing his thesis for his doctorate when he died in the summer of 1927. He is remembered for his activities on the Phelps-Stokes Commission to Africa and as a "good-will" ambassador between Africa and the western nations. He is but one of the many who vindicated the faith of J. C. Price in the Negro race.

Having dedicated his life to education and working in the medium to which he felt himself best suited to serve his fellow men, Dr. Price refused a bishopric in the A. M. E. Zion Church and a post as minister-resident and consul general of the United States at Liberia.

The first position he turned down in 1884, 1888 and 1892 because he was aware of the pressing need for his labors in the field of education. The second, refused for the same reason, gave rise to another of the many usable Pricean quotation, "I thank you for the honor you do me to offer me the post of Minister to Liberia," he wired President Cleveland, "but I think I can do more good for my people here in Salisbury."

Bishop Walls points out that the triune bases of Dr. Price's usefulness were religion, education and democracy. This famed leader started first to accomplish the will of God in his life; dedicated his life to the cause of Christian education, establishing a college for his race and the Christian church; and he believed firmly in democracy with the education of every citizen a vital necessity for that way of life.

Dr. William Harvey Goler, second president of Livingstone College, and a friend of long-standing remembered "he believed in the ultimate triumph of truth and righteousness and was satisfied that the evils of society will be rooted out when men receive the power of Christ in their hearts rather (mere knowledge of Him) in their heads.

"As president of this institution he governed by love. He held his teachers about him in hearty co-operation with all his plans. They stood by him, not because they received their pay for there was not and is not much pay here—but because they loved their president."

This love for Dr. Price seemingly extended everywhere. Livingstone students held him in high esteem. He was known and respected through

the length and breadth of the land and abroad. Dr. Price had many friends among the whites.

The money offered by the white citizens of Salisbury, N. C., to the college which he built was only the first of many contributions made by American non-Negroes to this all-Negro school. Dr. Price secured support from white philanthropists who had never before trusted their money to Negroes to control and spend and he secured a continuous support from the A. M. E. Zion Church, which in the early years of Livingstone was largely made up of poor Negroes who in voluntary offerings as well as in a stated annual church budget helped meet expenses.

In his last report in 1892, Dr. Price wrote "It may not be out of place here to say that there is no colored institution in the south that represents Negro self help to a greater degree than Livingstone College. It has no state aid. No institution in the South for the education of colored youth pays a larger percentage toward its own support than this institution. The whole teaching force is supported by colored people."

Because Livingstone, at the insistence of its founder, was not a sectarian school, Andrew Carnegie contributed a library building. Earlier financial support came from Stephen Ballard, New York capitalist who after hearing Dr. Price speak presented the school with a check for \$2,500 and later gave the third and largest brick building on the campus, Ballard Hall. First building on the campus was Dodge Hall, named for William E. Dodge, a staunch supporter of Dr. Price.

An early contributor was Collins P. Huntington, the railroad magnate who gave \$1,000 on the chapel and the dining hall at the beginning of Dr. Price's work at Salisbury and later contributed to the large hall which now bears his name. A girls' dormitory was the gift of Senator Leland Stanford, builder of Stanford University.

In recent years, large gifts have been received from the J. B. Duke Foundation, Rockefeller Foundation and the estate of Julius Rosenwald. Since 1936, there has been a special effort put forth by the entire denomination of the A. M. E. Zion Church to raise a fund, known as the "Founder's Day Fund." Each of the twelve bishops of the Church with the help of ministers, laymen and the faculty and students at Livingstone meet on February 10 at the college and a report is made of the money raised.

This Founder's Day Fund, which honors Dr. Price, now amounts to more than \$75,000 annually. It is customary on February 10 to hold memorial services on the campus during the morning, make a pilgrimage to Dr. Price's grave, and hear annual reports on the college's work. Besides the grave that keeps fresh his memory, there is a large memorial building, known as Price Memorial built in his honor.

This educator and race leader lived a rather short life. At the age of

39 his career ended with his death from Bright's disease. He served Livingstone College as president for but ten short years, yet his personality is still the guiding light for its many students.

Statesmen knew and loved this dedicated, happy man. He led the North Carolina delegation to congratulate President Garfield on his election; James G. Blaine paid him a glowing compliment; President Benjamin Harrison told him, "I am as proud of you as I could be of any man of my own race because you show what the race can do"; President Cleveland offered him the Liberian Mission; Senator Stafford told Congressman O'Hara of North Carolina "Your fellow-statesman, J. C. Price, would grace with credit the United States Senate" and Frederick Douglas called him "the ablest advocate of the race."

His contacts had become general and he was developing a national organization when his life was cut short. Among men well-known through the nation whom he claimed as friends were President George W. Winston of North Carolina University; Chief Justice Salmon P. Chase; Henry George, editor of the leading dailies, north and south; General Armstrong of Hampton Institute; Booker T. Washington of Tuskegee; President Ware of Atlanta University; Governor Jarvis of North Carolina; and statesmen of all ranks from the Atlantic to the Pacific.

We have in Joseph Charles Price the story of a preacher who never was pastor of a church. Again, keeping within the field where he felt he could accomplish the most, we see Dr. Price choosing as his phase of the ministry the teaching of ministers, which in the early days of Livingstone's existence was the field in which leadership of the race lay.

Added to his actual teaching was the ever-recurrent necessity of raising funds to keep the college finances on an even keel. Not only is Price remembered for his initial fund raising in England, but for the lecture tours throughout the whole United States, tours that procured much needed funds.

He was in constant demand as speaker. He addressed educational conferences, was allied with active civic affairs, spoke constantly for the ideal of race unity and cooperation, and was well known as a temperance lecturer. He filled many a church pulpit as guest preacher.

Viewing oratory as "the power to express the most sense in the fewest words," we have many records to substantiate the feeling that Dr. Price was one of the foremost orators of his day. Bishop George W. Clinton, when asked what he considered the secret of Price's power as a speaker, said, "His language was faultless; his body graceful; his thinking logical. I never saw him make a gesture or use a word out of place."

Dr. Price stood six feet two inches tall and weighed 293 pounds. Graceful in bearing and in gesture, he had a musical, thrilling voice and a handsome countenance. He was well versed in languages, having done well in his



student days in Latin, Greek and Hebrew classes. His mastery of English was superb and his ability to remember facts and correlate them to the subject under discussion constantly amazed his hearers.

As Bishop Walls points out, "He had enriched his thought and method by committing to memory beautiful thoughts of others, but seemed not to have had a verbatim memory. His was the reconstruction rather than the reproducing type of mind. His abilities for absorbing the different kinds of knowledge were equaled by his ability to use his knowledge, in selective degree that he was never at loss for resource to meet the occasion.

"It was not merely words and delivery, it was ready wit and suitable transformed wisdom which he commanded. He had a secret spring of personal good nature. Dancy described his wit and humor in the following manner: "He had a high sense of humor, and, when he liked, could keep an audience in an uproar; but his humor was as the ripple of the surface of the unfathomable."

Bishop Alexander Walters of the A. M. E. Zion Church, who while pastor at San Francisco, invited Price to the Pacific Coast for a fund raising tour in behalf of the college, commented, "Dr. Price made a wonderful impress upon the people along the coast. He spoke in the largest churches, theatres and halls in the city and was always greeted with an immense audience. His able addresses were listened to with rapt attention, and applauded to the every echo. No colored man who has visited the coast has ever received the honors given to Dr. Price. He electrified the entire coast and in the common parlance of the boys of the street, 'He set the place on fire and left it burning'."

This west coast trip was made in the fall of 1885, when in three months Dr. Price collected \$8,500 which enabled him to build Hopkins and Stanford Halls. It was during these days that Dr. Price made contacts with Leland Stanford and C. P. Huntington.

Newspaper throughout the nation reported on and commented on Dr. Price's many public appearances. The press considered him an excellent speaker, a man of high integrity and marked intelligence. They were generous in reporting whole sections of his speeches. He was a bold advocate of civic equality for the Negro people and won much newspaper support for his claim to the Negro's right to make a living wage, to get decent meals on the highway, to be protected by the law, to educate his children and have openings made for them as well as for all men, to share in the public welfare through the political and social institutions, to be understood in his desire for life, liberty and the pursuit of happiness.

An editorial in a Boston daily paper termed Price "the big and jolly professor from the south" and commented, "When in his company one feels entirely at home. He is an educated man who does not try to scare you with an idea that he knows it all, and you do not know anything . . . he is trying

to elevate his race. He does not only talk about it but shows everyone he means what he says."

The many qualities that made Dr. Price a great leader were the same qualities that made him a fine family man. His wife, who had been Miss Jennie S. Smallwood of Beaufort, N. C., described him as an "ideal husband in every sense of the word."

He loved his children dearly and enjoyed playing with them. "Not only," said Mrs. Price, "was he thoughtful of his family, but of all others in the house, and many in the town were remembered by him. He had a big loving heart and was everything that any woman could love and admire."

"He loved humanity," she concluded, "and would go to the limit to help some poor person, white or black. He never made any difference in the race of the needy. A man with such a great heart could never be any other than a loving husband."

The Prices had five children. The two eldest, William D., a physician, and Louise, a librarian, died soon after they completed their professional training. The next child, Alma, married Rev. Braithwait, Episcopal minister at Fayetteville, N. C., Joseph Crummel Price became a business man in Grand Rapids, Mich., and Josie, librarian at Livingstone College, is the wife of R. W. Sherrill, financial secretary of the A. M. E. Zion Church. The Braithwaites have a son and the Sherrills have two sons and a daughter.

The many Livingstone students that knew him and those who have, while at Livingstone, captured for themselves the spirit of this great man are also his "children." His is one of the two major influences still felt on the campus, where students and faculty alike are affected by the life of Joseph Charles Price and of David Livingstone.

Both were great explorers. Livingstone added immeasurably to man's knowledge by his explorations of the Dark Continent. Price explored Negro possibilities in building civilization and also added immeasurably to man's knowledge. As college president, Price saw what there was in a student when he first met him and dedicated himself to the task of polishing the rough diamond and presenting it to the world, refined and unalloyed.

It has long been said, "You can know a Livingstone man or woman by his or her speech." The effort to be exact, clear, and appealing is part of the Pricean tradition.

Price's oratory was used to popularize his ideas. It was based on the Bible and the teachings of Jesus. He may in many respects be termed a minister at large, for although he drew on all social and political subjects to press his point of view, he was first of all a teacher for God. The Bible was for him the standard classic.

As a follower of Jesus, Joseph Charles Price was a friend of man and the world. He gave his life for truth, freedom, justice, prosperity and equitable sharing of the good life for his and all races.

## THE CHURCH

The Board of Bishops, after more than a quarter of a century, met again within the confines of the West Tennessee and Mississippi Conference. Two notable achievements greeted the visitors to this historic meeting: the completion of the colonial brick structure housing the First Congregation of the denomination in Memphis, and the completion of the first ultra-modern unit of the Johnson Memorial Institute, just sixty miles south of Batesville, Mississippi.

For some reason the Zion Church found a hard task to firmly establish itself in the city of Memphis even though a congregation was to be found there for well nigh one hundred years. The problem was the more vexing since Mississippi, for a long time, had been a Zion stronghold, until the coming of the mechanization of the plantation system. This caused great numbers of the Zion people to move into such urban centers as Jackson, New Orleans, Meridian and Memphis. Still others hied themselves north to Chicago, St. Louis and Indianapolis. This shift from a rural preponderance to an urban situation left the Zion Church in a quandary. Thousands of members were lost to the denomination while existing churches within these centers proved totally inadequate. As a result New Orleans, Jackson and Memphis became concerns of the entire denomination. Finally, New Orleans began the upward march, a progressive stage which may lead to relocation in that city. Recently Jackson, under Reverend Novie Chaney, has begun the reconstruction of its edifice and it is to be hoped that by 1956 the Jackson church will be firmly reestablished. At Memphis the same situation existed. Under the Reverend W. C. Ardrey a beautiful colonial brick church has been completed and it was in this structure the Board meetings and those of the Ministers' and Laymen's Council were held.

To the South, the Board and those amenable, as well as the above named Council had the elated experience of seeing the completed first unit of the new Jackson Memorial Institute, giving to this institution the finest (at present) class room building of the entire Secondary School system. The denomination, itself, can be proud for it likewise gives to this section of Mississippi (the Northern section) one of the best, if not the best, building available for the instruction of Negro boys and girls.

The story of this section of Zion Methodism is a long one as is the section dealing with this, the new day there. Bishop Benjamin Garland Shaw purchased the property on which the present Memphis Church now stands. Bishop Buford F. Gordon brought the dream of a new Johnson Memorial Institute and moved the school from its former location at Tutwiler, Mississippi, to Batesville. To these leaders who have since gone from labor to reward we owe a great debt. Following these Bishops came Bishop James Clair Taylor, who worked to further Bishop Gordon's dream at Batesville



and Bishop Shaw's ideas at Memphis. The plans for the Batesville School were brought to the attention of the Board of Trustees and the Board of Christian Education, School and College. It is our understanding, also, that the foundation of the Memphis Church was laid while Bishop Taylor presided over the area. He likewise gave to the denomination in Memphis the first Episcopal residence.

Bishops Herbert Bell Shaw and Stephen Gill Spottswood have gone rapidly ahead on the rehabilitation of this great segment of the Church, Bishop Shaw in New Orleans and Bishop Spottswood in South Mississippi and West Tennessee and Mississippi so that today all Zion can breathe a sigh of relief that these beach-heads: at New Orleans, at Jackson and at Memphis have brought a new outlook for the church where before only darkness existed.

Whatever Bishop Spottswood does, however, it will be hard to surpass the high achievement of the firm establishment of the Johnson Memorial Institute at Batesville. Today, he has not only succeeded in vindicating Zion's school program in one of its most needed areas but the work which can now go on in that State will serve to keep alive the high goals of the Church, building character, serving the people, and above all, serving our God for at long last, the great dream of Buford F. Gordon of training indigenous leadership for the church is no longer a dream but a very immediate reality.

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#### LOMAX-HANNON COLLEGE

The work on the new administration Building has begun again after a period of inactivity due to the lack of funds. Bishop James Clair Taylor has been deeply concerned over the project, more so because of the method of construction. The walls were brought up to the second floor without any effort to tie them together even by pouring concrete for the first floor. Last March had the tornado struck Greenville instead of Auburn there is little doubt that the labor and material already expended would have gone for naught. In fact, a storm of tornado strength was not needed to wreck the construction work, a good brisk storm from the Gulf would have done as much damage so that we would have had to begin again. The pouring of the concrete for the first floor at least partially does away with this grave danger. It is the Bishop's hope that work can continue on pouring the floor for the second story that this may serve as a temporary roof thereby allowing the school to make use of the first floor rooms.

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#### BAY BRANCH CHURCH, BELVIDERE, N. C.

Bay Branch Church, Belvidere, N. C., asked to be host of the 43rd session of the Albemarle Annual Conference. In preparation for the event the church was completely renovated.

The members of the church, being progressive, wanted their church to have a new look, so that whether the visitors came from near or afar, they could admire this stately old country church. The entire back of the structure was torn out and the choir stand elevated behind the pulpit. A Hammond organ was installed. Two rooms were added on the side, one as a woman's lounge and the other as a pastor's study. Rest rooms, with running water were built, the ceiling covered with celotex, the walls painted white and the woodwork stained a light oak. Oil burners replaced the coal heaters and aisles were carpeted. The grounds outside were landscaped and a bulletin board installed. The members state that the contractor promised them one of the most beautiful rural churches in that section and we believe he has made good on his statement.

We hoped to have a picture of the Bay Branch Church but everyone taken on the roll of film handed to the Editor of the Review did such poor justice to the edifice that we decided not to use any of them. It may be that in the future we can feature this House of God.

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### THE MOUNT CARMEL CHURCH

Lancaster, South Carolina

Many former South Carolinians will recall the great Camp Meeting held each year at the Mount Carmel Church located just out from Lancaster, South Carolina. This church, a member of the Pee Dee Conference, presided over by Bishop Jones, undertook to build a fine brick church to replace the frame structure. Much of the work had been done when we had an opportunity to see it last June. Since then the building has been completed at a cost of \$16,000 (the cost would have been \$32,000 in many localities). We understand, however, that much of the timber was provided by the church utilizing available timber either owned by the church or by its membership. This, of course, cut costs considerably. The heating system upped the price by \$540.00. Those who have either attended Mount Carmel Camp Meetings or are from that area may want to share in clearing the obligations yet remaining on the structure. The Reverend W. M. Witherspoon is now the minister there.

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St. John A. M. E. Zion Church, Cincinnati, Ohio, was filled for the 11:00 A. M. Service February seventh. Under the leadership of the Reverend J. F. Dunn, who is completing his first year here, has purchased a new parsonage and is moving ahead well. One is impressed with the methodical attention paid to the affairs of the congregation, for the minister has a firm conviction that he is building for more than a limited period of time and therefore is not being hurried.

St. John Church is one of the best in the denomination, at one time, during

the 1930s to be desired above any other in the Church.

One of the unique features of the program going on at St. John is the issuance of a special bulletin periodically listing the special events. The latest lists all events from January 1 thru May and early June. The one just prior to this listed events from October through January 31.

West Street A. M. E. Zion Church, Carlisle, one of the oldest congregations in the Philadelphia and Baltimore Conference is one of the fields least known of the denomination. And yet, it has the distinction of being one of the best smaller churches we have. While it lists just above 200 members its program and budget would put to shame some congregations with three times as many adherents. Recent improvements made include a pastor's study, the divided chancel arrangement and general redecoration. The Reverend S. R. Lomax is the minister here. He is not only President of the Ministerium in this his second year but directs the Community Center as well. While this work is definitely taxing it does contribute to the general welfare of the congregation.

The New York Youth Conference met on its traditional day, February 22 at Mother Zion Church, New York City. The meticulous plans for the event bring great credit to the Bishop, W. J. Walls and Mrs. Lockheart, Conference Director as well as the officers of the Council headed by Miss Gloria Williams. Some planning, we believe, will be of such value to the denomination that we have asked that the setup be written up for the councils who may be interested.

More than 223 young people from the area were present along with their advisers and practically every minister of the New York Conference. The importance of the meeting could be noted in the presence of four other General Officers, Dr. W. S. Dacons of the Bureau of Evangelism, Reverend J. Clinton Hoggard of the Foreign Missions Department, Reverend J. W. Findley of Public Relations and Mrs. Francis of the Woman's Home and Foreign Missionary Society.

The commission study was interesting and fruitful. The consecration of the new officers by Bishop Walls was not only unusual but brought a personal touch which could not help but be of lasting impression.

Perhaps the significant thing about the New York Council besides the fact that it is no doubt the oldest organization in the Church, is its program throughout the year, its service program, its work unit at Barber Camp and its sharing of the total responsibility of the area. An explanation of these projects may be of real interest to the denomination as well as the mode of planning.

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The Founder's Day event on February 10th at Livingstone College is said to have been a young General Conference. By now, the reports are



known (The sum of \$81,000 having been raised for the College). Outstanding were the reports of practically every area with the First District under Bishop Walls leading not only with its quota but several thousand above the amount. Bishop Martin's area likewise made a significant contribution of several thousand plus. The Detroit Church (St. Paul) headed by the Reverend W. A. Hilliard, stood out as the congregation going far beyond its stated commitment. Here is a trend which needs not only commendation but vital encouragement. Churches seeking to do the ultimate good regardless of askings not only show an unusual Christian spirit but have within them the destiny of the denomination. St. Paul Church has always thought in terms of its ability rather than the minimum requirement. Who is there to doubt that leading people in this vein makes greater Christians? And St. Paul Church is interested in more than Livingstone College. It has made significant contributions to other schools including Clinton College at Rock Hill, South Carolina.

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Planning to attend the General Convention on Christian Education? The time for sending in your registration and that of your people is short. The dates are July 31-August 6, at Louisville, Ky. Plans for the meeting are moving ahead at a rapid pace. Remember, this is a significant meeting. You should be there.

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The World Council of Churches will meet at Evanston, Ill., following our General Convention. Write your Christian Education Department for details.

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### WHERE THEY MEET!

The Connectional Council, Louisville, Ky. (1954)

The General Missionary Convention, Los Angeles, Calif. (1955)

The General Conference, Pittsburgh, Pa. (1956)

Better Begin Saving Now!

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The American Guild of Organists will hold their convention (6th Bien-nial) in Minneapolis-St. Paul, Minn., July 12-16, 1954. This is a vital conference for our Church in that most ministers are interested in better Church music. It may be well to urge the organists of our churches to concern themselves with the work of the American Guild. Headquarters of the group is 630 Fifth Avenue, New York 20.

## A VOICE FROM THE COAST

Reverend J. A. Babington-Johnson

Minister, Mt. Lebanon Church, Elizabeth City, N. C.

### THE LENTEN SEASON

On page 22 of the Discipline these words are written on Special Services: "We advise that our Churches observe the Lenten Season as an incentive to a deeper spiritual life."

The Lenten Season is not a season by itself but is a part of the seasons of the Christian Year. There are eight seasons, namely, Advent, Christmas, Epiphany, Lent, Easter, Ascensiontide, Whitsuntide and Trinity. So we can say that Lent is the fourth season of the Christian year. Even though it is the fourth season of the Christian year it is looked upon as the most solemn of all the seasons and Easter as the most sacred.

The meanings of the above seasons are as follows: Advent—the Coming of Christ, Christmas—the birth of Our Lord, Epiphany—the manifestation of Christ to the Gentiles, Lent—the sufferings of Our Lord, Easter—the Resurrection of Christ, Ascensiontide—the Ascending of the Christ, Whitsuntide—the descent of the Holy Ghost, Trinity—The Father, Son and Holy Ghost in Session.

Lent is preceded by the Pre-Lenten Season which begins sixteen days before the actual beginning of Lent. This year the Pre-Lenten Season begins with Septuagesima, Sunday, the 14th of February, Sexagesima, the 21st and Quinquagesima, the 28th, Ash Wednesday, the 3rd of March.

One is inclined to ask the question, "What is the purpose of the Pre-Lenten Season?" It is a time of preparation before entrance into the great season. What kind of preparation? The answer is, "spiritual". As the great season of Lent is a time of self denials, sacrifices, fasting and prayers. The Fathers of the Historic Church long before the Roman and Greek Orthodox Churches became separate and distinct organizations of the organism of Christ, directed that her children should take the Lenten Season seriously and prepare for it. So the two weeks were given for a mental preparation towards approach.

*Self Denials:* What material food or innocent pleasure shall I deny myself of in order for graces to be purified and sins to be purged.

*Sacrifices:* What of my time and means shall I sacrifice to My Dear Lord in order to increase my devotion to him in spiritual growth for greater service in His Kingdom, so that by the time "Dies Cinerum" or the Day of Ashes, or Ash Wednesday comes I will be ready for the spiritual battle.

The Fathers of the Church directed that the Lenten Season should begin with a strict Fast i. e. from 6:00 A. M. to 6:00 P. M. of Ash Wednesday and with a strict Fast on Good Friday. These two days of the year are designated as days of Holy Obligation in deprivation of material food for spiritual. "Blessed are they that hunger and thirst after righteousness for they shall be filled." The members of the Church should have a definite prescribed program of the services during the Lenten Season. There should be at least two services a week morning and evening suggestively Wednesday and Friday.

Much will be dependent on the Pastor in his arrangement of his services after he has discovered the needs of his people.

During the Christian year every Friday is a Fasting Day but not a Fast Day. A Fasting Day means a measure of abstinence that may be conducive to an extraordinary act of devotion for spiritual upliftment. Only one Friday is a Fast Day. That is the Friday before Easter and that means, I repeat, a day of Holy obligation on strict fast from 6:00 A. M. to 6:00 P. M. This strict Fast imposed by the Fathers of the Church upon her children or members conveys the idea that as Christ went into the Wilderness and fasted forty days and forty nights as a spiritual preparation for the redemption of the world, and as He hanged upon the cross for hours, going through the most excruciating pains of hunger, dizziness, headache, pains in the joints, etc., as a process of the salvator, vicariously speaking; so, if we His redeemed can go through a day or two days out of 365 in order to share in a very small way some of the sufferings by willing obedience, then we may go forth to redeem the world. John 20: 21, "As my Father hath sent me even so send I you."

May I suggest six requirements of Lent for the membership:

1. Pray fifteen minutes every day. (Giving one ninety-sixth of your time to prayer). Pray for someone beside yourself in these prayers.
2. Come to the services arranged by your Church for you.
3. Bring someone to the Services with you.
4. Give up some material food or innocent pleasure during the Season.
5. Go out of your way TO HELP SOMEONE OR LIFT A BURDEN FOR someone daily.
6. Increase your offering to the Dear Lord through the Church of your choice. Let us make saving souls the objective of Easter instead of money and the money will come of itself. If these suggestions are carried out scrupulously there is no doubt there will be growth, genuine spiritual growth for greater service in his vineyard.

If you have any question to ask for clarification I shall be ready and willing to answer through the Star of Zion or privately if so desired.



## **A STATEMENT FROM THE BOARD OF BISHOPS**

### **SALE AND MORTGAGE OF CHURCH PROPERTY IN THE A. M. E. ZION CHURCH**

In the Discipline of 1952, Page 148, Section four, Paragraph 410, there is omitted the word "Bishop" in the sentence reading: "Provided, however, that no pastor nor trustee board shall mortgage or sell property of the African Methodist Episcopal Zion Church without the written consent of the district or the annual conference."

In the Discipline of 1949, Paragraph 408, Page 194 the correct language of this same law appears and reads: "without the written consent of the Bishop of the district or the annual conference." The language of the previous Discipline (1948) should be used, since there has been no change of the law by any legislation, and the omission is a misprint.

This, therefore, is published by the Board of Bishops in order that the original law in the 1948 Discipline shall remain the language of our law and that all concerned are directed to abide by it unalterably.

Done by the Board of Bishops at Memphis, Tennessee, Saturday, January 16, 1954.

Signed :

Bishop Daniel C. Pope, Chmn.  
Bishop W. J. Walls, Sect'y  
Bishop J. W. Martin  
Bishop C. C. Alleyne  
Bishop W. C. Brown  
Bishop W. W. Slade  
Bishop J. C. Taylor  
Bishop R. L. Jones  
Bishop H. T. Medford  
Bishop H. B. Shaw  
Bishop S. G. Spottswood  
Bishop W. A. Stewart

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The funeral of the Reverend Fred Fisher, evangelist, was held at Walters Church, Chicago, Ill., Monday, March 8th. Rev. Fisher had passed away in Boston, Mass., the week before. His passing removes one of the most colorful figures in evangelism the Church has had in recent time. Our sympathies are extended to the family.

## **A NATIONAL INTERDENOMINATIONAL EVANGELISTIC CRUSADE DURING 1954**

Promoted by the National Fraternal Council of Churches USA, Inc.

The following is on the matter of personnel, local organization and work: Requested directors—bishops, presidents of conventions, associations, district superintendents, presiding elders, overseers, presidents of city interdenominational and denominational alliances, presidents of women's and young people's religious organizations, directors of student groups in colleges and universities (selected by students under the supervision or with the aid of the professor of Religious Education or someone designated by the college or university president or selected by the faculty), all superintendents and teachers in the church or Sunday Schools.

In each church of every city or community an organization should be perfected, known as the Commission or Committee on Evangelism, who will be responsible for promotion of preaching and visitation in cooperation with the president of the ministers' alliance; if a local church, the pastor. The director of course should be a member of the Commission or Committee. The work in institutions should be done largely by visitation and personal interviews to secure definite commitments and complete surrender of the prospects to Christ and His church. The prospects are those who have never professed Christ as their Savior and Lord and those of the unchurched Christians.

Someone of the Commission should keep records of all commitments on profession of faith, renewal of vows and transfers, and serve as reporter of all success to Dr. J. W. Golden, 1908 Grand Avenue, Nashville, Tennessee. In connection with the Crusade is a National Prayer League. It is our hope that more than a million Christians will join and pray daily for the four objectives: (1) Human redemption, (2) Christian fellowship, (3) Peace and (4) World brotherhood. The reporter of each local church or college should also know and report the number of those who pledge to pray daily for these objectives.

The country will be divided in sections geographically; perhaps in the following manner—New England, Middle Atlantic, East, Southeast, South, Southwest and West. According to reports coming from each section we would like to publish stories with pictures of the church or school with the most outstanding achievement in membership increase.

It is our hope to find finance enough to get out attractive posters on this program for distribution among the churches and colleges, and set one Evangelistic Rally Day—about the middle of Lent when donations could be collected in various churches to support promotion cost. This would be sent

to the treasurer of the National Fraternal Council, Dr. J. H. Peters, 1031 East Monument St., Baltimore, Maryland. Our Nashville office will serve as the clearing house, central bureau for activating all procedures and approve information for press.

The office of Mr. Richard A. Jackson, 482 Halsey St., Brooklyn 33, N. Y., will serve as the news pool for distribution of national coverage of progress through ANP which serves 85 newspapers in all sections of the country of which he is the religious news editor. Mr. James E. Gayle, 310 Loyola Ave., New Orleans, Louisiana, is associate director of publicity.

In this movement we hope not only to win the unconverted and unchurched to Christ and His church but also increase church attendance, develop practical Christian living that the spiritual life will be deepened, and many found among the young people whose lives will be consecrated to some type of Christian service.

Our country has tried military and other forces from many sources, now let us try G O D for the four objectives above and a B E T T E R WORLD.

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The *Review* is calling attention to the following workshops in Christian Education during 1954. We urge the attendance of our Directors of Christian Education in the fields of their particular interest.

CONFERENCE POINT CAMP, Williams Bay, Wisconsin, July 25-31, 1954. Work groups will be conducted in the following fields: Music and Christian Education under Oscar Gustafson, The Church Goes Camping, conducted by Edward Schlingman, Leadership Education under Lee Gable Supervision, Frank McKibben and the Director's Job with joint leadership under Mary Huey and Robert Boshen.

LUCERNE BAPTIST ASSEMBLY, CLEAR LAKE, Northern California. Those who may not find an opportunity to attend the General Convention on Christian Education in Louisville, July 31-August 6, may do well to attend the far west workshop at the above mentioned location. Work to be undertaken at this workshop will be Youth work, the Director's Job, Counselling, Home Adult Work and Supervision and Leadership. A fine group of leaders will be present here too. They will include: Herman J. Sweet, Frank A. Lindhorst, R. Gordon Agnew and W. Randolph Thornton.

The Division of Christian Education of the National Council of Churches announce that there will be no workshops in 1955 since the Quadrennial Sunday School Convention will be held in that year.



## TECHNIQUES OF EVANGELISM

By Rev. J. Dallas Jenkins, Ministe Avery Memorial

Pittsburgh, Pennsylvania

### INSTALLMENT IV—*Evangelistic Preaching*

"Preach the Word; be instant in season, out of season" . . . . .

The enterprise of Christianity is perhaps the most gigantic enterprise in the entire world. This is so because it is spurred ever onward by the great and compelling presentation of its claims through the preaching of the Word of God. After a careful analysis of all the facets of the broad field of Evangelism we must conclude that, throughout history, it has been the dynamic presentation of the Gospel that has sounded the depths, pointed to the heights and ultimately convicted men of their sinfulness and their need of a Saviour. Wherever the Christian symbol of life has been raised, it has been preceded by the spokesmen of The Word and the truth of divine deliverance to a sin-cursed people. High on the list of these great men we see Peter The Hermit sending forth the Crusades to capture the sacred shrines of the Holy Land, resulting in the change of Europe from the barrenness of the Dark Ages to one of the leaders in Christian thought and culture. Wesley, at Aldersgate in London, ignited a flame of revival which swept England and all Europe and traced the pattern for a new destination for the Reformation. Martin Luther, the great preacher of the "spiritual Declaration of Independence" brought new hope and courage to the life of the Church and the devotional engagement of the mind of the individual. Thus considered, preaching has never been found by the wayside but always on the great heights pointing men to a better way of life and re-interpreting the life and character of The Man of Galilee.

Such evangelistic preaching is not a peculiar heritage of Christianity; but ante-dates the birth of Our Lord to an early age of Judaic history. Moses at the burning bush; Amos' message to a lurid civilization of the Northern Kingdom; Isaiah, the Prince of the Prophets, revealing the coming of The Messiah to the Southern Kingdom; Micah, the country preacher, indicating with bold enthusiasm the sense of urgency for men to "hear the Word of The Lord"; and John The Baptist, the forerunner of Christ, preaching in his leathern girdle, "Repent ye, for the Kingdom of Heaven is at hand" are outstanding Judiastic examples of the evangelistic preacher who cried out the message of redeeming grace.

### *Some Types Of Preaching*

In this modern age we have become so accustomed to classifying everything that, alas, preaching has also fallen into this grievous situation that

seems the destiny of all else in our machine age. Theologians have given the following classification to preaching: Textual, Topical and Expository. However, such a technical system of classification cannot imagine the artistry and diversity of the presentation of The Gospel. For preaching, if it is to be anything at all, must be first of all an art. Particularly is this true of evangelistic preaching. For in this type of preaching we seek not to go to Athens for philosophical bickerings. (Although I concede that such arguments may be convincing to certain elements of our society in private conversation); not in this do we be-labor the historicity of the great documents which have come to be known as the Holy Scriptures. Neither in this do we attempt to satisfy the vain fancies of a people who would "christianize the social order." But great evangelistic preaching, like all art, must be "that which compels attention, disturbs emotion and leads men to a decisiveness of action which is forever thereafterward reflected in their lives."

So then we might expand the accepted theological classification of sermons to include the following, which may or may not be either textual, topical or expository, but which may be a combination of either of the two, or of all three—or it may be an original work of art which defies all accepted patterns of sermon preparation and delivery. Before listing such an elaboration it might be well to add that evangelistic preaching is an experience of the soul, a passion of the heart of the minister, and these made vocal by the effervescence of his own great spirit.

First in such a category as that suggested above we would list PICTURE PREACHING. This is the bringing into play of the powers of visual education which is everywhere today being recognized by educators as a compelling method of conveying a message that will remain with the hearer-seer. For here we bring into action two of the sensory organs, whereas in "regular" preaching our appeal is largely to the ear (with the possible exception of the building design, the minister's appeal, etc., which may also appeal to the eye). By PICTURE PREACHING we are not suggesting the conventional stereopticon slide method of lecturing, advantageously though this may be; nor do we intend the Sunday Night Movie which has been the subject of so much debate by some of our leading pastors. Rather do we mean the selection of one of the great religious paintings of the age and the interpreting of it in the light of the teachings of Sacred Writ. Not only is this type of preaching effective in compelling men to decisions, but it is greatly needed in order to develop a religious culture among the church and an appreciation of the quiet gospel message which the artist of the brush has so skilfully and vividly expressed upon his canvas. This type of preaching has the constant witness of a smaller duplication of the theme painting, which duplicate or reproduction will hang in the home of the member every day of the year at a very nominal cost. Some of the paintings around which such a program of preaching might be built could be (1) The Sistine Madonna by Raphael; (2) The Last Supper by DaVinci; (3) Christ Before

Pilate, Munkascy; (4) The Angelus, Millet; (5) The Light of The World by Holman; (6) The Transfiguration by Raphael or any of a hundred other religious paintings which are commonly found in the average home. Did I say religious painting? Pardon me! Our Picture Preaching need not limit itself to strictly religious works as there are great topics of everyday interest and of deep social and educational import which might be made more emphatic by some of the secular works of art. In the fields of good government, family life, civic pride and morality there are grand sweeping themes which might be brought into focus with the teachings of The Christ and which might well end with an appeal to be conscience for a decisiveness of action in the realm of religion. It will be found, I believe, almost impossible to exert an evangelizing influence in the home where your sermon picture is hanging on the wall at all times.

Second in this elaborated classification we would like to place CHALK TALK PREACHING. How impressive it is to be able to present the great truths of The Bible in designing a practical evidence on the blackboard to prove the truth of the theorem you have proposed. An indelible impression is often left upon the mind of the hearer because of the ability of the preacher to draw a few simple lines on the board. In this manner he kindles anew the fanciful imaginations of a child-like congregation (for all Christians are child-like) and the heart continues to build its hopefulness until in ecstatic bliss it often climaxes the Chalk Talk Sermon by its own witness to the truth within. The simple signature of the preacher at the bottom of the drawing is like a mighty antiphonal "Amen" indicating that the sermon is over and the proof is indisputable and God and His Word true though every man be a liar.

An advantage of Chalk Talk Preaching is that it is inexpensive so far as materials go. A five cent box of chalk and the portable blackboard used in the Sunday School Class is all that is necessary to begin. Not only this, but the minister who finds it difficult to draw, who is not artistically inclined, will find that the denominational Publishing House of any major denomination has low-priced books on its shelves that will guide the evangelist-pastor not only in his drawing but in his accompanying lecture as well.

CHALK TALK PREACHING will be found especially suitable for the Children's Service. It has less of the formality of the theological dissertation (for all that we have been saying), and it recaptures the simple, forthright, investigative and instructive elements of preaching that were characteristic of the preachers of the early church. But the aged, the group in middle years, the learned and the ignorant will find a thrilling joy out of the simplicity and eye appeal of the Chalk Talk Sermon.

But there is quite a different type of evangelistic preaching which we feel every honest Christian will agree that we need more of in these days of uncertainty and wrong direction. It is what we will call "SPECIFIC



PREACHING. If men are to be brought to a saving knowledge of The Lord Jesus Christ they will forever remain outside the fold if we, as ministers, content ourselves with pious generalities. Indeed soul-searching preaching the kind that brings men to their knees in contrition and lifts their souls heavenward in adoration, must never be content with defending the doctrines and stating the divine laws. But, if preaching is to work the miracle of soul-saving it must effectively translate the specific barrier which prohibits the seeker from finding God and then apply the remedy that will remove the obstacle and, thus, bring about specific or personal salvation.

As we battle with ourselves as to the methods to use to meet the great issues of the day, it is so easy to by-pass them and concede defeat, calling them puzzles which will remain unsolved, enigmas for which there are no answers. So easy is it to say "this is the trend of the times" and subsequently degenerate our preaching to the broad generalities of doctrine or ethics or philosophy without specific application to cure the ills of the individual who has come to have his soul refreshed.

Let the Evangelist rather try to set some definite purpose to his preaching. And let that purpose be, withal its doctrine and theological reasoning, a purpose that will always be a "summons to adventure, rather than an exercise in repression." Such preaching not only charts the course to take, but warns and counsels in relation to the pitfalls; it spells out the detours of destruction and it clearly points to the scenic glories to behold if we stay on the high way. And such preaching is for everyone! It has no exceptions. I have often heard the "brethren of the cloth" say that thus and such a sermon is appropriate for this occasion or that audience. While in its historical approach or linguistic choice or metaphoric symbolism this may be true, nevertheless, without exception every sermon (if it be the Gospel of The Christ) must specifically point men to "the Lamb of God which taketh away the sins of the world." The emphasis in the foregoing sentence being on the words "the world" setting forth the truth that every sermon, certainly every evangelistic sermon, must be a universal sermon suitable for any occasion and all people. If any man come preaching otherwise "let him be anathema."

Here we wish to take issue with a type of preaching (?) which seems to be springing up. It is frequently called "Pantomime Preaching." An Evangelist visited the Church which the author was pastoring some ten years ago and announced that he would pantomime preach "The Crucifixion." It was a drastic experience I shall not soon forget. The soul-pathos and heartfelt expression which he put into the drama led me to believe that he was in the deepest earnestness. But the Gospel writer states: "In the beginning was The Word." This Word, the incarnate Word of God, is the very essence of the Gospel, and I have not been able to see how there can be a sermon without the spoken word. While agreeing that the potentialities of sermons may reside even in inanimate objects, yea, that there can be "Sermons In Stones"

it remains for the preacher to orally translate the mute message they bear into the everyday language of the people. Let the evangelist steer away from Pantomime Preaching and let him forcefully and clearly, vocally and audibly "Preach the Word," leaving for the dramatic guilds and the fancy of actors the aesthetic and beautiful and oft-times quite effective task of pantomime.

Now whether we take the exegetical road of expository preaching, whereby we explain a section of Scripture to the people; whether we create the illusion of great pulpiteers by using themes far detached from the Scripture (but with popular appeal) and engage in topical preaching; whether we engage in the habitual mode of textual preaching; or whether we tell the life of Our Lord with Periscope Preaching—in any of the methods employed we must permit ourselves to escape from the boundaries of classification and lose ourselves in the telling of The Story, so much so that our preaching becomes an art, wherein our souls are one with His Spirit, and our message becomes a flaming torch of light direct from the altar of God. Without this zeal, this passion, this artistry there can be no Evangelistic Preaching.

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Harrisburg—Governor John S. Fine will speak during Pennsylvania's second Christian Citizenship Seminar which will be held in Grace Methodist Church, Harrisburg, on March 1 and 2.

Sponsored by the Pennsylvania Council of Churches and the State Council of Christian Education, the Governor will address more than one hundred social education and action leaders at the closing luncheon on Tuesday.

Beginning Monday afternoon the keynote message, "Christian Social Responsibility," will be by the Rev. Harold C. Letts of New York City, secretary for social action of the Board of Social Missions of the United Lutheran Church in America. Pastor Letts also will lead a panel discussion on "Community Mobilization for Good Government."

Arthur T. Prasse, superintendent of White Hill Industrial School and recently appointed Commissioner of Correction for Pennsylvania, will address the seminar Monday evening at 7:30 p. m. This session is open to the public, and Mr. Prasse's subject will be, "Good Citizenship—A Community Challenge."

A symposium will present "Christian Attitudes on National Issues," and a forum will consider "Legislative Concerns of Pennsylvania."

Other leaders who will participate in the seminar include: Rev. Paul S. Wheelock and Rev. W. Lynn Crowding of Williamsport; Rev. Sheridan Watson Bell, Rev. Charles R. Zweizig, Very Rev. Thomas H. Chappell, Harry W. Boyer, Paul H. Decker, Rev. Cleon F. Prowell, Rev. O. B. Foulson, all of Harrisburg; Mrs. W. J. Heydrick, Philadelphia; M. C. Stewart, Homer City; Rev. Jule Ayers, Wilkes-Barre; Mrs. Nevin W. Fisher, Elizabethtown; Rev. Alton W. Barley, Danville.

## EDITORIALS

### LONG RANGE PROGRAMS OF ACHIEVEMENT

Recent months in which we have been privileged to observe the church and its progress (and we feel that significant progress has been made) have endorsed the wise policy of long range programming in various sections of the Nation. The Albemarle Conference was held about 26 miles out of Elizabeth City near the Village of Belvidere (which we never saw), a few miles from Winfall, at the Bay Branch Church. Here in a definitely rural community, a short distance off the paved highway Bishop Medford convened the Albemarle Conference.

One was gratified to note the progress of the conference from a few short years ago when everywhere you went you heard the cry of poverty and time after time the churches came up with inadequate giving in every department of the church, home and foreign missions, denominational askings, educational support, all. Now, a true atmosphere of optimism exists when failure seems well nigh impossible. One looks back to find the reason only to realize that there are several factors, all a part of a purposeful program.

We are constantly made aware of the fact that no annual conference can do much in the way of progress without that type of leadership (episcopal) which lends itself to keen outlook. The Albemarle and Virginia Conferences, over the years, have had just this supervision which has allowed constant growth within the conference. Greater care has been taken to see that only forward-looking men were transferred into the conference while at the same time encouragement has been lent to the men willing to devote closer supervision to their work.

We are quick to acknowledge that the economic situation of the nation has contributed its share to this new outlook but in so many instances even national prosperity has a way of showing up very slowly within the ranks of the church. Here, however, we cannot be too dogmatic along this line.

While this Editor confesses that he has not had the opportunity to see all the annual conferences at first hand yet he sincerely feels that he can not be too far wrong when he states that Albemarle and Virginia are way up front when it comes to over-all progress in the past eight years. The former conference, Albemarle, situated as it is in North Carolina and yet not a part of the vast Zion territory to the west, has always been closer to Virginia than to its native state. This has been occasioned because of the Norfolk focal point of industry and trade.

For several years, beginning under the leadership of the late Bishop Paris Arthur Wallace, and continued under the Bishops who succeeded him, leader-



ship education schools and ministers' institutes were conducted at Elizabeth City, N. C., and later at Dinwiddie. This in-service program of training was a revival of the formal educational work carried on at Edenton and Dinwiddie. The school at Edenton not only was closed but the building used fell into such disrepair that it has been rendered totally useless (at the present it may have been torn down). The Dinwiddie property came very near to suffering the same fate. Under the late Bishop Alstork (Frank W.) the main building was renovated, sanitary equipment was installed, the building painted and other work undertaken. Under Bishop Medford a lake has been built, the farm improved and the work generally pushed forward.

We may say this word for the Edenton situation. The church there could now find much use for such a building as the school afforded. It appears to us that a wise guidance program could have been utilized by the denomination prior to the time when the building reached the stage that it had to be torn down. Now that another Zion Church is located a few short blocks away we can see the vast possibilities of a joint Christian Education program with far reaching results.

This program of in-service training, along with wise episcopal leadership and a gradual improvement of ministerial leadership has wrought wonders in this area. At some time in the past we commented on the great increase of Boy and Girl Scout troops in the Virginia area as well as the wide-awake attitude where church Sunday Schools were concerned. While the Albemarle area cannot boast of so many troops yet significant progress is to be noted in the rural churches. For example, Good Hope pointed the way to better church facilities by building church school rooms, a dining room and kitchen, providing running water and sanitary toilet facilities, and adding to its worship program by installing a Hammond organ. Now the Bay Branch Church has concluded a renovation program by adding running water, toilets, a minister's study, a rest room and a Hammond organ. Inside and outside the church has been painted while the grounds have had additions of shrubbery and a splendid bulletin board. Both churches naturally have electricity.

At Bay Branch we were impressed with the Junior and Senior Choirs, well trained and confident, adding a great deal to the worship of the Conference. The Editor commends the ministry of these two churches.

While it is impossible to relate in detail the work going on in the Albemarle we call attention to the progress made by Mount Lebanon in Elizabeth City and that made by the church at Edenton. Again, at Edenton, we were happy to see worship services which were God centered and possessing the spirit of humility.

It was the Editor's good fortune to see the Youth Conference in action on Saturday and to note that close to 200 young people had been called to the sessions.

## THE WEST CENTRAL NORTH CAROLINA CONFERENCE

The West Central North Carolina Conference met in Hamlet, North Carolina, in the large Zion Church located in that city, pastored by Reverend H. C. Young. There is little use to state that the conference was at a high point under Bishop Slade for one cannot recall failure where he has been concerned. The Editor was definitely impressed with the spirit of the conference and the vigor of the Bishop. This West Central Conference was once a part of the Central but has now reached the stage where it not only rivals its mother in size but seems to be bent on catching up with the Western. In every area there can be found a distinct contribution being made to the welfare and morale of the church, if it is no more than the contagion of success, and for this, the leadership needs to be commended.

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## THE CENTRAL NORTH CAROLINA CONFERENCE

At 9:30 A. M. of each day's sessions the sanctuary of the Dunn Church was crowded with ministers, delegates and members of the churches. At 11:00 A. M. one need not try to find even an available place to locate a chair. With conditions such as this we presume a time will come when some may urged the deemphasizing of the popularity of the annual meetings. We, however, believe that here is a very healthy sign of growth and interest which should be encouraged wherever possible.

Time after time we have remarked concerning the love and esteem which seems to pervade all the conferences which Bishop Jones holds. The stabilizing influence which exists makes one feel that here we are safe, even from periodic crises, for church loyalty and interest has created a bond greater than other forces. The climax of the conference, so far as we were concerned, occurred on Saturday when some 400 young people, led by Miss Louise Culbreth, met in the high school. Every phase of the program proved both interesting and fruitful. Here the Youtharama for the General Convention is well under way to the satisfaction of all concerned.

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## AROUND THE CHURCHES

A new emphasis on evangelism seems to be slowly growing throughout the denomination. This is as it should be for surely we are all aware of the need for a greater outreach of the church. Unless this is achieved we must face the fact of diminishing returns insofar as Christianity is concerned. We are impressed with the programs of two churches, one of the Greater Walters Church in Chicago and the other, Memorial Church, Rochester, in their visitation evangelism crusade.

The Greater Walters undertaking has been going on now for several months the pastor issuing enlistment cards to encourage membership visita-

tion. At Rochester, the movement is now in its fifth year. This church is divided into four Divisions with a leader over each and approximately four unit leaders in each division. The plan here is that the unit leader shall visit, selecting one or two other persons to accompany them each time they go visiting in the interest of the crusade. The minister is the director with a chairman and secretary working under his leadership.

The plan of the Rochester church is to not only enlist the unreached individual but reclaim the indifferent and establish regular church attendance. The church is issuing a church attendance record for each member (every member keeping his own card record) which runs from New Year's Day to Easter. The unit leaders have other cards on which the name and address of the family called upon is to be listed, the approximate age of the parents or heads of the house, the names and birth dates of each child plus the exact church status of each member. In addition to these items four other pieces of literature are being utilized, the church bulletin, a special bulletin to be used beginning the first Sunday in January, a church loyalty covenant card and a letter. Stickers will also be employed.

Churches interested in a campaign such as we have attempted to describe above may secure materials on a somewhat similar campaign now being carried on by the Methodist Churches in America. The material is being issued by the Tidings Press of Nashville. The Methodist Theme is CHRIST CAN CHANGE THE WORLD. Available at a nominal cost are letter, posters, cards, etc.

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### THE COMMITTEE ON EDUCATIONAL EVANGELISM

On November 30th the Editor attended the meeting of the Committee on Educational Evangelism held at the National Council Headquarters in New York City. Again the emphasis was on visitation evangelism with special attention being placed on the work of the National Christian Teaching Mission, Community Family Life, Children's Work or the Evangelism of Children and the part youth can play in the movement.

It is to be hoped that this evangelistic trend will be brought to wider scope during this coming year not only through over-all denominational efforts, but that local congregations will take advantage of the potential (evangelistic) of the Vacation Church School and every other agency under its wing. Where children are concerned the three-fold program of reaching, holding, and teaching is of vital concern.

Perhaps this concluding note should be added on evangelism, that one need not wait for denomination or council or even a group of churches to put the plan in action. In truth, one person, one church school teacher, one member, can begin this critical program of widening the circle of the church fellowship.



## LOOKING AHEAD IN BOOKS

### *A Parish Workshop in Christian Education*

Edited by Donald W. Crawford

Leaders in parishes and missions will find in this new publication substantial assistance in program planning from the standpoint of Christian Education. The purpose of the material presented is to stimulate and encourage parish leaders to think both critically and creatively about the essential religious task of the parish. Based largely on the findings of many parishes all over the country, the book is the result of three years' work involving many persons, and has been prepared by the Department of Christian Education of the National Council of Protestant Episcopal Churches in America.

### *Life in the Early Church*

by A. E. Welsford

Another Episcopalian book of note is the one written by A. E. Welsford bearing the title *Life in the Early Church*. A book that has been written with a style which allows for easy reading it has a wealth of information for Christian leaders no matter whether they are laymen or ministers in active service. The author tells with vigor and fascinating description the story of the Christian Church from the days of the Apostles to the Edict of Milan—the story of the struggles and torments that threatened the structure of the church.

### *Building Up Your Congregation*

by Willard A. Pleuthner

By using the help from tested business methods which this book outlines, every church worker and clergyman can go far in bringing together and building up a greater congregation. The book contains suggestions for increasing attendance and maintaining it. In addition ways and means of financing the program of the church are outlined. While it may be true that a part of Pleuthner's plans are based on more stable income groupings there is much that our ministry can glean from his explanations.

### *Christian Worship*

Edited by G. Edwin Osborn

One of the major interests of clergymen today is the matter of worship. Into this field the non-liturgical churches have had to bring interest as well as those more formal in their worship. Issued by the Disciples of Christ, one of the most active and far-seeing of the smaller denominations, the selections, prayers, opening, offertory and other sentences will find a place in any minister's library.

### *And Peace At The Last*

by Thomas D. Kepler and Russell L. Dicks

To the minister struggling to find words to express either to the bereaved

or to him who desires preparation for the great event Death And Peace At 'The Last is definitely an answer. Written by an Associate Professor at the Divinity School, Duke University reviews say this of the work "it is conjecture of the highest order based upon the author's two years of intimate association with dying men." The opening words of the first chapter are interest catching to everyone: "Last night I died" and the author goes on to describe the thoughts and reactions of the speaker leading up to and through the time of death.

Speaking of books dealing with bereavement and death the *Review* recommends *Ye Shall Be Comforted* by William F. Rodgers, and *The Funeral* by Andrew W. Blackwood.

#### OTHER RECOMMENDED BOOKSs

When your funds will allow it secure copies of the following:

Young People in Your Church by Herbert Carleton Mayer

The Making of a Preacher by W. W. Melton

The World Christ Knew by Anthony Deane

A Passage in The Night (a novel) by Sholem Asch

### THE EDITOR REVIEWS

HOUSE OF CLAY by Ruth Beeghly Statler

We are not too sure that the Church of the Brethren is the pioneer in purposeful channeling of useful fiction to its membership but we are intrigued with the idea that House of Clay written by Ruth B. Statler sets up a little-thought-of procedure in dealing with one of the many problems faced by American Churches today. It may be that the church above mentioned never went so far as to see the best way to combat one of the most difficult barriers to true Christianity but nevertheless we, The A. M. E. Zion Quarterly Review, applaud them for this action. In days when there is so much need to step up our attacks on race prejudice we are wondering if this effort, through the novel, may not succeed far beyond our fondest desires or expectations. In this age when churches need to aggressively determine to maintain leadership of moral thought and Christian outreach there may be times when worthwhile action can only be secured through careful study of methods such as this.

At first reading one gets the idea that House of Clay moves rather slowly in the direction the author has meant to follow. Then comes the realization that so many valid incidents are crowded into its 270 pages that a more accelerated pace would bring to the work a bit of unreality, for the author seems to sense the fact that while the seeds of race hate are all too prevalent in our family life, yet it does take time for courage to muster itself. Reading House of Clay with this in mind it takes on added stature and value.

It must be stated that this Editor is amazed at the sureness and confidence the author exhibits in attacking this subject. Try as we might, every instance and incident related hangs so closely to true facts that this *look* at the race

problem can find no excuse for adverse criticism on our part. We marvel at the success attained in setting forth situations which Negroes themselves find difficulty in describing without passion. We have stated to the author that a great amount of praise is deserved for a work correctly interpreted.

The book itself does not begin on the primary note the reader eventually discovers. The fuse for the eventual explosion is already planted when the Ellsworth family moves into the new development. A few chapters later the beginning phase is related. What could be more realistic than the chapter and pages dealing with Mr. Kearney's talk with Elmer Hoppert and his eventual decision to sell his Negro workman one of the several houses he owned in the area. His motive, likewise, was true to many, many patterns. He decided to sell out of *sheer spite toward his neighbors* and old man Compton in particular. Before he had completely worked out his plan houses were sold to two Negro families, two Jewish wen who had had business dealings with him and a Chinese family who owned a restaurant where Mr. Kearney was wont to eat.

Of course, Kearney's action laid only the groundwork for the story which is unfolded for before many days the minister and the church of the area were involved, the school principal, members of the school board, physicians, hospitals and even cemeteries, all found themselves caught up in this gigantic web of hatred.

It goes without saying that families contributed their share to the situation, many against, but, the redeeming fact of mankind, some for, Christian interpretation, for in the whole work there is that underlying urge of people to interpret Christ as they desire. There were neighborhood brawls among the children, loss of friendships which were hard to understand. Mrs. Statler, however, realizes that interpretations and outlooks oftentimes depend upon wise parents, or unwise, as the case might be. There is death and sickness, crises which bind neighbors together.

There is the *passing for white group*, and their heartaches, and the hue and cry of inter-marriage. All goes to make a well written and extremely human story.

Perhaps Mrs. Statler had in mind that the high point of the story would be the eventual ironing out of these neighborhood problems. However, it brings to this Editor something more than this—the courage of men and women to discover convictions and stick to them. There is the rugged determination of the few, come what may, there should be no losing of the true interpretation of our Lord.

The Review would suggest to its readers that a great good can be done in seeing that House of Clay is read by Americans everywhere. Those of us who are vitally interested in the situation might place copies where they can be read by those who need this information most.

House of Clay by Ruth B. Statler is published by the Brethren Publishing House, Elgin, Ill.



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Write or Wire *United World Religious* Dept. 1445 Park Avenue, New York 29, N. Y.

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Many ministers of the denomination will be gratified to note the progress of the St. Matthew Congregation in Chicago, Ill. It will be recalled that the disaster this people experienced at the loss of their splendid property more than 20 years ago not only deprived them of a church but scattered the membership. At present some 106 persons have been gathered again, property bought and paid for, a small Church, Sunday School at work and plans laid for a larger service to the community in which it is located. We urge the prayers of the denomination for this people, its pastor, Reverend Perry, and the Bishop, John W. Martin.

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The next issue of the A. M. E. Zion Quarterly Review has been dedicated to the Church related school and college. We are endeavoring to have it in your hands prior to Children's Day. We hope it can find a use in the emphasis for education in our Church in the months ahead. The succeeding number will have as it major theme Church Music.



## WORLD ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

The World Council of Churches offices in New York City have issued a statement on the program for the Second Assembly which is to meet at Evanston, Ill., August 14-31, 1954. Registration should be completed on Saturday, August 14th. The opening worship is scheduled for the First Methodist Church. This service is to be held each morning, according to present arrangements. The first public service is scheduled for Soldiers Field, Chicago, when at least 100,000 persons are expected. At the opening plenary session Dr. Marc Boegner (France) will preside. At this time the main theme will be presented: *Christ, The Hope of the World*. Speakers will include Bishop Leslie Newbigin of India, Prof. Edmund Schlink of Germany and Prof. Robert Calhoun of the United States.

Monday, the plenary session will be presided over by Bishop G. Bromley Oxnam of the United States. The constituting actions of the assembly will be heard along with a report from the Central Committee and the General Secretary's report. Bishop Oxnam will preside over the second session as well when the report of the committee on Structure and Functioning will precede the report on Assembly arrangements. At the third session Bishop C. K. Jacob of India will preside. The report of the Secretariat for Evangelism is scheduled along with the following speakers: Dr. Hans Hoekendijk of Holland (who will give the presentation on Evangelism), Mr. D. T. Niles of India and Canon T. Wedel of the United States.

Tuesday Archbishop Brilioth of Sweden will preside and the report of the Committee on Faith and Order will be read. Wednesday the section on the Responsible Society will present their findings. An interesting discussion will be that listed under *Asia and Africa Ask Searching Questions*. Dr. Charles Malik of Lebanon and Reverend Peter Dagadu of the Gold Coast will be the speakers. A concert by the Chicago Symphony Orchestra is scheduled for Thursday, August 19th.

The Section on International Affairs will present its report on Friday, August 20, when the Archbishop Canterbury will preside. The service of Holy Communion will be held Sunday, August 22, with a service of Communion Preparation scheduled for Saturday, August 21. The Reverend Dr. E. A. Payne of Great Britain will deliver this message. It is to be noted that the service of Holy Communion may be an open session as it is listed as one of the free services. The report of the Commission on Life and Work is scheduled for Monday, August 23, with the speaker being Mlle. Madeleine Barot of France. This report will also include Women in the Church. Mr. Philip Potter of the West Indies will present the Youth Department report at the same session.

The report of the Joint Secretary in East Asia and on Relations with International Missionary Council with Dr. Rajah Manikam of Asia as speaker

will be heard Tuesday. Dr. John Mackay will preside. On Friday, August 27, (third session) addresses on Tensions of the World and Unity in Christ will be delivered by Mrs. Rena Karefa-Smart of Nigeria. (Zion members will recall her as one-time active in New England and Denominational Youth circles and instructor at Livingstone College, prior to her marriage. She is the daughter of Dr. J. H. Weller of Waterbury, Conn., and of the late President of the Woman's Home and Foreign Missionary Society of the A. M. E. Zion Church, Mrs. Rosa L. Weller), Bishop Berggrav of Norway and Archbishop Michael of the United States.

Of special interest in the closing days of the Assembly will be the address: The Church's Dependence on God; its Independence from Men by Prof. Reinhold Niebuhr of the United States and Bishop Otto Dibelius of Germany. The closing session is planned for Tuesday, August 31, with Bishop Oxnam presiding.

## **THE PROTESTANT CHURCH CALENDAR FOR 1955**

Special Days and Weeks Listed by the  
COMMISSION ON GENERAL CHRISTIAN EDUCATION  
1955

Week of Prayer.....	January 2—9
Youth Week .....	January 30—February 6
Brotherhood Month .....	February
Race Relations Sunday.....	February 13
World Day of Prayer.....	February 25
Christian College Day.....	April 24
National Family Week.....	May 1—8
May Fellowship Day .....	May 6
Rural Life Sunday.....	May 15
Labor Sunday .....	September 4
Christian Education Week.....	September 25—October 2
World Communion Sunday.....	October 2
Men and Missions Sunday.....	October 9
Churchmen's Week.....	October 9—16
Laymen's Sunday .....	October 10
World Order Sunday.....	October 23
World Temperance Sunday.....	October 30
Reformation Sunday .....	October 30
World Community Day.....	November 4
Universal Bible Sunday.....	December 11

It is recommended by the staff that the above list be approved, with the understanding that all dates have been computed according to the regularly established formulae adopted by the sponsoring unit for each of the dates.







